

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

IN *The Prophet of the Heart*, the Rev. Frank CAIRNS has produced one of the best books on preaching and for the preacher that has appeared for long. It contains the 'Warrack Lectures on Preaching' for 1934, and is published by Messrs. Hodder & Stoughton (6s. net). One of the most effective and impressive lectures is that on 'The Sermon as an Act of Worship.' It is typical of the outlook in the whole book, which is not concerned to give hints on how to make sermons, or how to deliver them, or how to gather material for them, but is directed straight at the conscience of the preacher himself.

Mr. CAIRNS agrees that the idea of the sermon as an act of worship is not the popular one. The sermon is rather regarded as a rival to the worship, or at any rate as independent of it. 'We don't go to church to hear sermons but to worship God' is the attitude of many people. And many of our younger ministers are reported to be anxious to whittle down the sermon and reduce it almost to vanishing point. In certain churches it is quite usual for people to leave the church before the sermon, from no discourtesy to the minister but simply because they believe that the sermon is not an integral part of the worship.

Another class of people share this idea from an opposite pole. To them the sermon is the only thing that matters. They are 'sermon tasters,' and are much commoner in Scotland than in the

south. For it is in the non-liturgical forms of service that the sermon has been most violently dis severed from the worship. But it is not unknown in England. When Bishop Gore was Canon of Westminster the church filled up as he ascended the pulpit. In this view the worship is only a 'preliminary' to the preaching. Mr. CAIRNS mentions a third class to whom the sermon is of so little account that when the text is given out they settle themselves comfortably for sleep! There is a story of Dr. John Hutton, that, when a 'hearer' began to observe this ritual, the preacher turned to the other side of the church and said: 'Come, come, let us start level, and if—after I have been two minutes at my work—any person is disposed to sleep, he is quite entitled to do so.' There was no sleeping in church that day!

The significance of these various attitudes is ominous. They are due either to a wrong conception of the function of the sermon or to the failure of preachers to fulfil its proper function. What is urgently needed is that we should put the sermon *back inside the worship of God*. The drift away from this is leading the Church into the shallows of ineffectiveness and unfaithfulness. There are two views of preaching between which the preacher has to choose. It may be either an offering to God which he makes with a clear conscience, or it may be something which could not be regarded as possessing the authority of the Word of God or any divine sanction whatever, being either cheap

and tawdry or simply an exhibition of erudition or literary skill.

There is a history behind the place which the sermon occupies in Protestant worship. At the Reformation, just at the point in the service where according to the form of the Roman Catholic Church the Host was elevated, the Reformers put the sermon. 'The central place which had been taken by the Mass was claimed for the reading and preaching of the Word in a context of prayer. This is expressed in the Ordination Service of the Church of England in which the priest receives into his hands not a chalice but a Bible.' The tremendous significance of this is obvious. The Mass is a symbolic act in which the Church seeks to bring home to the worshippers the sense both of the presence of God and of their response as the only true worship of God. And that is what the sermon which takes its place is to be with us.

But even further than this. The sermon takes the place of the offering of the Host for a sound reason. A symbol may produce reverence or awaken devotion, but it cannot give knowledge. And it is vital not only that we should worship but that we should know what kind of God we worship. Unless that is made clear to the worshipper, it is not possible to have Christian worship at all. A crucifix will not do this. Nor will any symbolism, even that of the Holy Supper, without the voice that explains. And the Church that silences or muffles that voice opens the door to all sorts of error, as history shows. It was the prophet, and not the priest, who educated Israel in the knowledge of God. And therefore the function of the sermon is to proclaim the Word that inspires worship.

The author quotes words of the late Principal Denney which deserve a paragraph to themselves. 'If the sermon in church is what it ought to be—if it is not an exhibition of the preacher but of Jesus—there should be nothing in it even conceivably in contrast with worship, but the very reverse. What can be more truly described as worship than hearing the Word of God as it ought to be heard,

hearing it with penitence, with contrition, with faith and self-consecration, with vows of new obedience? If this is not worship in spirit and in truth, what is?' So tremendous a thing is preaching, and so incapable of it is any one till he realizes his unfitness.

The lecturer then addresses himself to the question: How is all this to be realized in practice? And he offers some suggestions which may be briefly indicated. First of all, this conception of the sermon puts the preacher alongside his people. 'I have not the slightest idea,' wrote Dr. Oman, 'of what makes preaching popular . . . yet I think I have now a pretty clear idea of what makes it edifying; it is what a man is saying to his own soul as well as to the souls of others. In this way a Sunday may be for the minister himself a day of refreshing from the Lord. Otherwise, it is an impoverishing as well as a dull drudgery.'

Further, the sermon must be placed in a context of prayer. It is here, at any rate from one standpoint, that the prayers in the Divine Service are of such moment. The problem is already solved for churches with a liturgical service. But for churches where 'free prayer' is practised the point is of urgent importance. Mr. CAIRNS reveals in this connexion an interesting fact. When he was in Sydney as a visiting preacher for some months he found that while the people could not tolerate read sermons, they not only endured the reading of his prayers, but showed him that, whatever might be the result of his sermons, there was no doubt that through his prayers God poured His grace into many souls.

In the third place, it ought to be kept in view that the preacher is not in the pulpit to air his own opinions, but to deliver the message of God. One of the weaknesses in the ministry to-day is the weakening of a sense of responsibility in preachers for what they preach. 'I shall get to my watch-tower and wait to see what the Lord shall say unto me.' This from Habakkuk does not simply mean attention, willingness to hear, but, as Sir George Adam Smith reminds us, implies the sense of some

post given us to hold, the truth given into our keeping, the faith by which men have lived in the past, to whose fidelity we owe everything that has lit up the face of God in the generations which have passed. And what has been said applies to the handling of our subjects as well as their choice. It is possible to preach on 'God is love' in such a way of theologizing and argument as to make the whole head ache and the whole heart sick. The heart makes the theologian, but it also makes the preacher.

And finally, still bearing on the sermon as an act of worship, one of the preacher's supreme duties is teaching. He has to do with many who are spiritually blind, and who cannot worship aright till their eyes are opened. It is amazing to find so many people in our churches who have not the least idea of what Christian living means. It is incredible, but it is true, that they have never attempted to live a Christian life because they do not know what a Christian life is. The classic example is John Newton, the great hymn-writer. He was converted during a terrific storm in the Atlantic when he was engaged in the nefarious work of carrying African negroes to the plantations to sell them as slaves. And he went on with this abominable trade for years without the slightest idea that he was doing anything which was inconsistent with the Christian standard. This function of the sermon as teaching may be said to be an aid to worship rather than an act of worship. But it is because the main aim of the teaching is to exalt the grace of God that the sermon, even in this aspect, may be regarded as a devotion.

Mr. G. K. Chesterton said recently, 'We have found all the questions that can be found. It is time we gave up looking for questions and started looking for answers.' Whether man's inquiring mind has indeed reached the limit and asked every possible question may well be doubted, but certainly the mind of to-day is overrun with questions. It seems as if every man were asking his neighbour in despair why is the state of the

world what it is, and where can we find an escape from the present impasse. It is time we were not only looking for answers but finding them if we and our civilization are to escape impending doom.

Now there are some who with deep and unshakable conviction believe that a satisfying answer is to be found to men's deepest questions, and who are prepared to say quite definitely that 'Jesus Christ, Himself—the Jesus of history, but the Jesus alive to-day, our great Contemporary, freshly understood, freshly obeyed—can and will, if men will but have Him, bring humanity out of bondage, and give light to those that sit in darkness and in the land of the shadow of death.'

This being so, one of the most vital of all the needs of to-day is to publish this, and to make it understandable. To this task the BISHOP OF CROYDON (who to many students may be better known as the Rev. Edward S. Woods) has addressed himself in *What is This Christianity?* (Hodder & Stoughton; 3s. 6d. net). To say that it is the best book that he has written is high praise, but it is merited, for the treatment is extraordinarily lucid and every chapter is packed with good things.

Christianity is first of all an *event*. It takes its character from something which actually happened at a certain point in history. 'There did actually appear in the little country of Palestine, round about the years 4 B.C. to A.D. 29, this human being, named Jesus, who did and said certain things, and lived in His own unique way, and left an ineffaceable impression on His contemporaries, some of whom were quite sure that His death was very far from being the end of Him.' The man who would understand what Christianity is must begin with this life. No sounder advice can be given than this, 'Begin with the religion which Jesus practised, and you will get on to the religion of which Jesus is the centre.' In some strange way the whole canvas becomes alive as you look. The figure seen there casts a spell, and with ever-deepening wonder you follow, past Gethsemane and Calvary, to the open tomb in Joseph's garden.

But this is not the end of the event. Jesus cannot be understood unless account is taken of the impression He made on the minds and hearts of those who companied with Him, and who afterwards became His witnesses to the world. 'When the earthly drama was finished, when Jesus had left His little group of friends—left them in the sense that His visible presence was withdrawn—when, with the happenings of the last four years still vividly in mind, they began to consider carefully and soberly what it all meant, there was surely left in each of their minds one tremendous, irresistible, staggering conclusion: the conclusion that *the eternal God Himself had done this thing* and of set purpose.' To this must be added the record of the transforming power of the new religion as manifest through the Christian ages. 'Those happenings, historically certain and infinitely significant, are all an integral part of "the fact of Christ." Christianity as event, as God-in-action, came to a supreme focus in that one life and personality of Jesus of Nazareth; but the direct divine activity is very far indeed from ending there.'

Christianity is next an *experience*—an experience of God. When we find that in the historic fact of Christ God has done something, we are inevitably led on to ask what is the character of the God who acts thus. Jesus' name for this God was Father, and 'the word endorses and amplifies all the highest thought of God which can be found in religious experience before Christ came, both among the Jews and in other nations.' It implied a God who is not only personal, but who thinks and cares and loves. Men had sometimes dared to imagine that God must be something like that; now they knew. And this fact, now revealed, is of cosmic significance. It decides the very nature of the universe and of God's relation to mankind. It is found to involve the taking away of the sin of the world. 'If God had indeed, as the Christian claims, an all-embracing purpose of good for the beings He has made, then a Divine necessity rests upon Him to deal effectively with this sinister power which at every point seems to frustrate His purpose.' This action of God comes to a climax in

the death and resurrection of Jesus. 'Explain it as you will, the story of the Passion, the bare spectacle of Jesus in Gethsemane, on the *via dolorosa*, and finally nailed to the Cross, has in fact touched the hearts and transformed the lives of uncounted millions of men and women during the centuries since these things took place.' And how is this to be accounted for? It is that whatever was achieved by God in Christ in that death and resurrection, was universal, cosmic, eternal in its quality. 'Jesus crucified in Palestine by a combination of Jews and Romans somewhere about the year A.D. 29 is on the face of it, however much it revealed of His own heart of compassion, an isolated fact. If, however, He was what this book contends He was, then behind that one great act in space and time lies the very character of God throughout eternity, always and everywhere with unquenchable love meeting human sin and bearing human suffering.'

Further, Christianity is a *fellowship*. It is not a mere system of morality. Jesus was chiefly concerned to get men into right loving relation to God in the assurance that that would lead on to brotherly relations between men. 'That Christianity is not just a virtuous way of living, but a God-centred way of living, makes it, in the long run, far more effective in bettering human life than lofty political creeds or programmes of social amelioration.' The God of Jesus has no favourites, but His love embraces all men without distinction of nationality, race, or colour. 'When men come to believe in *that* God, then automatically the secret sign of a universal freemasonry is theirs.' The fruits of this spirit are manifold, and cannot be laid down specifically in a code to meet every case. In general it may be suggested that 'a Christian—at his best—does the kind of thing which a man would do whose life is centred on the God of Jesus Christ.' He will oppose all that is alien to human brotherhood. He is out to establish the rule of Christ in every department of human affairs. It is obvious that there is a woeful lack of fellowship in the world of to-day. Communist and Fascist are desperately striving by methods of violence to coerce men into co-operation and unity, and in the perilous state of the nations

their creed has to many the inspiration of a gospel. In this crisis 'the church is challenged as never before to speak the clear word and convict men of the supremacy of God over all human systems. What the Communists are trying to do by force and fear, we of the Christian Church must show can be done, and done far more effectively, by faith and love.'

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This leads to the aspect of Christianity as an *adventure*. It is not a religion of escape, except in so far as it means an escape from the prison-house of self into the glorious liberty of the sons of God. 'When a man finds, and is found by, the stupendous Reality which is Christ, he discovers himself to be living in a new world.' He is now set free to serve Christ the King, and to help to build His Kingdom. This involves a high adventure both in Christian thinking and in Christian living. It works from within outwards. It means 'bringing every thought—and every deed, and every social custom, and every national and international relation—into captivity to the obedience of Christ.' An adventure fit to fire the enthusiasm of youth and try the strength of the stoutest heart.

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Only the briefest reference can be made to the closing chapters, in which Christianity is presented as a *society* (the Church) and as a *victory*. The BISHOP closes with a striking illustration and appeal. 'Imagine some entirely remote island somewhere

in the middle of the Pacific, and imagine, for the sake of argument, that this island had remained completely aloof from the world's life and the progress of civilization; the inhabitants' manners, morals, transport, and amenities belonging, shall we say, to the Stone Age. Then suppose that some one came among them and began to teach them what the twentieth-century world knows of wireless and flying, and the conquest of disease, and the beauty of the earth, and the wonders of literature, and the possibilities of a new and better kind of joint human living based on understanding and co-operation. As compared with their old outlook and habits and possibilities, the new way would seem to the inhabitants of this hypothetical island as sheer miracle; yet the one who taught them would know that all the good he was bringing them was not in the least irrational, but achieved simply by bringing higher and more wonderful laws of the universe into operation. Compared with Jesus, we are spiritually in the Stone Age. But He says to us, in effect, that there is no reason why we should not emerge from our ancient and gloomy prison-house, and live with Him in a realm, in an order of things, where the love of God operates freely and unimpeded for the good of humanity. He said, when He was on earth, and still says, in effect, that that day would come whenever men would together look at God through His eyes, and together lay hold of what God waits and longs to give. *Why not Now and To-day?*'

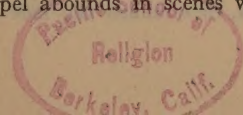
Some Outstanding New Testament Problems.

II. 'L' and the Structure of the Lucan Gospel: A Study of the Proto-Luke Hypothesis.

BY J. M. CREED, D.D., ELY PROFESSOR OF DIVINITY, CAMBRIDGE.

A LATE and an untrustworthy tradition makes the evangelist St. Luke a painter. We need not stay to consider the authenticity of the *icon* of the Virgin Mary ascribed to the evangelist which the Empress Eudocia is said to have sent to Pulcheria

from Jerusalem, but we shall recognize an appropriateness in the legend: for of all the evangelists it is Luke who has provided the painters of Christendom with most of their favourite themes, and his Gospel abounds in scenes which portray



the Lord's Person and His message for mankind with a delicate skill and a not unconscious literary art which are closely allied to the creative gift of a great painter. The individual character of St. Luke's Gospel is no new discovery of modern scholarship. There are to-day readers not a few who, though they have no clear idea of the distinctive features of the Gospels of St. Matthew and of St. Mark, and no understanding of the Synoptic problem, will know that they must look to St. Luke for the story of the Annunciation, for the Parable of the Prodigal Son, and for the account of the journey to Emmaus. But the student who has been schooled in the critical method of the last hundred and fifty years has learned to look at the individual characteristics of St. Luke, as of the other Gospels, from a fresh angle, and he must needs ask questions which the scholars of an earlier age would have barely understood. For us the four Gospels are no longer four independent witnesses to one story. We know that the transmission of the Gospel tradition is a tangled story, and behind each of the four Gospels, with the possible exception of St. Mark, we can detect sources which appear again in one or more of the other members of the fourfold Gospel of the Church. Many questions remain unsolved, some are perhaps insoluble, often we must content ourselves—especially for the earliest stages of the tradition—with imaginative reconstructions as to how things may have happened. Such imaginings are by no means unprofitable, even though we may not often be able to pass from probable opinion to assured knowledge. But with regard to the transmission of the tradition certain conclusions stand clear above our doubts: first, Mark has been used by Matthew, by Luke, and, in a less direct way, by John; secondly, both Matthew and Luke have used in common another Greek documentary source, consisting mainly of Sayings of the Lord. When we reflect that Matthew and Luke are undoubtedly independent each of the other, the extent of their agreement both in the scope of their work and in the sources which they used, affords striking testimony to the condition of the tradition at the time when they wrote, as well as in the period which immediately preceded their literary activity. A good case has been made out for ascribing the Gospel of Matthew to Antioch and dating it about the ninth decade of the first century. With rather less assurance we may conjecture that the Lucan Gospel was produced in Rome and at about the same period. These two Gospels may be taken, then, to establish the fact that in the

decades following the Jewish War and the capture of Jerusalem the same documentary version of the Lord's sayings (perhaps with editorial variation) was an established authority in at least two different Christian centres, and that in these same Churches the Gospel of Mark was the standard version of the ministry of Jesus. We may also infer that at the period when Matthew and Luke were written, Mark and Q, though authoritative, are not sacrosanct. Still less is exclusive authority claimed for them, or for any set of documents. The age of the closed Canon is not yet. The living voice of tradition is still to be heard, and other records of the words and deeds of the Lord, some of them at least in documentary form, are at hand. Both evangelists have freely supplemented the two sources which they have in common, and Luke, especially in the concluding narratives, has treated Mark with considerable liberty. Although each evangelist has filled out Mark in a remarkably similar fashion—prefixing stories of the birth of Jesus, amplifying the narrative of the Passion, and appending narratives of appearances of the Risen Lord—it is to be observed that with the exception of the matter which may be traced to Q, the great bulk of the non-Markan material in Matthew and in Luke is not only different in the two Gospels, but wholly independent. Thus the birth narratives of the two Gospels betray no point of literary contact, and in the Passion narratives Matthew and Luke coincide only in so far as they are both dependent upon Mark. The issue is not quite so plain with regard to the Matthean and Lucan parables, and it is not always possible to be sure how much should be taken back to Q; yet here, too, in each Gospel there is a considerable body of material which has no parallel elsewhere.

'The presumption that in the matter peculiar to Matthew and peculiar to Luke we have the latest literary stratum,' says Wellhausen, 'is self-explanatory.' It remains, of course, a presumption. It is always possible that one evangelist depends upon a valuable line of tradition distinct from Mark and Q and equally primitive which the other did not know, or, it may be, decided to ignore, and this possibility must be tested. On the whole, and with an important reservation which makes the subject of this paper, I think it would be true to say that the history of criticism has not greatly encouraged the view that an early non-Markan narrative Gospel can be detected behind the Canonical Gospels, though it is certain that non-Markan traditions of events of the Lord's life were current both before and after Mark's Gospel came

into circulation. With regard to Discourse material peculiar to Matthew and peculiar to Luke, it is necessary to speak with more reserve: there is much to favour the belief that each evangelist has drawn upon special written sources, in part at any rate, early in date and relatively primitive in character.

I now turn to a very interesting theory of the sources and structure of St. Luke's Gospel, which has obtained wide currency during the last few years both in Britain and in America, thanks largely to Canon Streeter's attractive and persuasive advocacy in his great book *The Four Gospels*. It will be seen that for those who accept it, the perspective of the transmission of the Gospel tradition as I have just sketched it needs considerable modification; Canon Streeter, indeed, claims that it amounts to a 'Copernican revolution.' I must refer my readers to ch. 8 of *The Four Gospels* (Macmillan, 1924); also to Dr. Vincent Taylor's careful and detailed elaboration of Canon Streeter's view in *Behind the Third Gospel* (Oxford, 1926), and his more recent defence of the position in his latest book *Formations of the Gospel Tradition* (Macmillan, 1933). Among other scholars who have accepted Streeter's view more or less decidedly are B. S. Easton and T. W. Manson. In this year's Conference number of *The Modern Churchman* (October, 1934), Canon Streeter has reaffirmed his adherence to the theory, though it is to be noted that his interpretation as here given shows him to be unwilling to adopt the more radical form of the doctrine espoused by Dr. Vincent Taylor.

Briefly, Streeter's view is that, while the Canonical Gospel of Luke undoubtedly makes use of Mark, there is reason to think that Luke himself habitually preferred another non-Marcan source, and that the Marcan material in the Gospel should be regarded as a secondary interpolation into an earlier draft, which he appropriately calls Proto-Luke. Streeter suggests that 'Proto-Luke' may well have been an earlier work by the evangelist himself; that at a later date Luke came across Mark and used it to 'enrich' this earlier and independent work. Now if Luke is rightly looked at from this angle, the results, as Streeter points out, are of very considerable importance, for, although Mark remains a source common to Matthew and Luke, the *prima facie* importance of this fact in the history of the tradition is greatly diminished if Mark can be shown to have been brought in as an afterthought in the Lucan Gospel. Moreover, 'Proto-Luke,' i.e. the Canonical Gospel (apart from chs. 1 and 2) less the Marcan 'enrichments,' becomes an independent

authority for the Gospel story, more or less co-ordinate with Mark, and perhaps somewhat earlier in date.

My purpose in this article is to encourage my readers to examine this matter further before they accept Streeter's conclusion. In the brief space which is here allowed me I cannot hope to examine the evidence in full detail. I may be allowed to refer to my treatment of the question in the edition of St. Luke's Gospel which was published four years ago (Macmillan, 1930). Perhaps I may also say to some of my English critics who have expressed the opinion that I dealt too cavalierly with the Proto-Lucan doctrine, that if they will work through the notes, especially those on the Passion narrative, they will find there detailed arguments to support the opinions which I state summarily in the Introduction. I have weighed carefully the criticisms of this part of my commentary, and it is my considered opinion that the arguments which I brought forward in my book stand firm. But I must here interpose a word of explanation. If 'the Proto-Luke hypothesis' is merely used as a phrase to cover the very common theory that Q, as Luke knew it, was already combined with some of the material peculiar to Luke, I am not at all concerned to dispute it. This hypothesis undoubtedly gives a good explanation of why Luke, in the body of his Gospel, put narratives which he probably regarded as doublets of Marcan narratives in a non-Marcant setting. There are also other points in its favour; and I think it may well be true. But when Dr. Vincent Taylor, for instance, speaks of Proto-Luke, he generally—though not quite always—means the much more comprehensive theory which he shares with Canon Streeter, that Q incorporated with narrative material extending from the beginning of the ministry to the Passion and the Resurrection is the foundation document of Luke; that the Marcan material is a secondary addition; and that the removal of the Marcan texts leaves us with an independent non-Marcant source for the whole compass of the Gospel. It is 'the Proto-Luke hypothesis' as thus understood that I question.

As Taylor recognizes, the Lucan Passion narrative is the crucial point on which the Proto-Luke theory must make its footing good. In the rest of the Gospel the Marcan and the non-Marcant elements are for the most part distinct. Whether we think with Hawkins and most critics of non-Marcant interpolations into a Marcan framework, or with Streeter and his disciples of Marcan interpolations into a Proto-Lucan framework, the fact remains that it is possible to say of most of the material

in the body of the Gospel that it is, or is not, Marcan. In the Passion narrative it is agreed that Marcan and non-Marcan elements lie side by side in a single continuous narrative. The relation of the finished Lucan text to the Marcan source is best studied in this admittedly composite narrative. In *The Four Gospels*, p. 202, Streeter summarizes some important observations made by Sir John Hawkins on the differences between the Lucan and the Marcan narratives of the Passion, showing that even where the matter in Luke is closely parallel to the matter in Mark, the Lucan wording, except in certain selected verses, differs from the Marcan much more decidedly than in other Marcan passages in the Gospel; and, further, that whereas the non-Marcan material in Matthew is detachable from the context, the non-Marcan material in Luke is closely woven into the structure of the narrative. Streeter continues: 'The conclusion to which these facts point Sir John himself hesitates to draw. It is that Luke is in the main reproducing an account of the Passion parallel to, but independent of, Mark, and enriching it with occasional insertions from Mark.' But it is precisely at this point that Sir John seems to me to be the surer guide, and it is worth while to notice that he had fully considered, and, on consideration, had rejected Feine's theory of a pre-canonical Luke, which is not essentially different from the Proto-Lucan doctrine which is now so fashionable. What if the Marcan materials be likewise found to be 'woven into the structure of the narrative'? In Streeter's conclusion which I have quoted, two assumptions are involved: (1) that the Marcan material is detachable from its content, and (2) that it is of such a character that it would be likely to appeal to an editor as an 'enrichment.' These assumptions must be tested.

Let the reader work through the list of indisputably Marcan verses in Luke, as given by Streeter and Taylor, and examine the matter for himself. He will find one passage, and, if I mistake not, one only (viz. 22^{18a}), where there is an attractive case for regarding the Marcan text as an insertion. He will find others which might be so interpreted if the rest of the evidence favoured the view (e.g. 23²⁶, 34b, 44-45). But lastly he will find a residue of indisputably Marcan material which refuses to be classified as 'enrichment,' and which cannot be dis severed from the content. The most striking examples are in the narrative of the arrest (22⁴⁷, 50, 52-53). There are others in the accounts of the trials before the High Priest and before Pilate (22⁷¹, 23³). Some of these Marcan re-

miniscences are quite insignificant in substance, but they are for that reason the more weighty as evidence against the view that the Marcan material can be classified as 'occasional insertion.' Other Marcan parallels will be found in the Lucan account of the Last Supper and of the Crucifixion which, though less decisive than some of those which I have mentioned above, are not easily explicable in terms of 'enrichment.' It is disappointing to find that in his latest paper Canon Streeter has made no mention of these arguments which weigh so heavily against his view of the Passion narrative as he has stated it in *The Four Gospels*.

The statistical observations of Sir John Hawkins, which have been further admirably worked out with special reference to each paragraph by Taylor, are very interesting as showing that for whatever reason Luke follows his Marcan source far less closely here than in the body of the Gospel. But we have no right to assume *a priori* that Luke will always treat his Marcan source in the same way. As Dr. Hunkin has pointed out (*Journal of Theological Studies*, xxviii. 250-262) in ch. 21, where there is no sufficient reason to postulate a non-Marcan source, the proportion of non-Marcan words rises far above the average level. The Passion and the Resurrection are the crown of the gospel story, and it is quite reasonable to suppose that Luke considered it worth while to recast his material here more thoroughly than in the narratives of the Galilean ministry. The statistical observations may merely illustrate the fact that he has done so.

Here perhaps I ought to glance at another argument for the Proto-Luke hypothesis, since great stress has been laid upon it. It has been pointed out by Dr. Taylor that if the indubitably Marcan passages in the Lucan Passion narrative are taken in order, they preserve, with one exception, the original Marcan order, in spite of the fact that the Lucan narrative as a whole presents a number of differences in order from the Marcan. (If we add to Dr. Taylor's list, as I think we should, Lk 22⁷¹ = Mk 14^{61a} the exceptions rise to two.) The suggestion is that this agreement in order confirms the view that Luke is inserting fragments of Mark into an earlier non-Marcan draft. But it does not seem likely that, if Luke were proceeding in the manner Dr. Taylor supposes, he would feel any reluctance to vary the order of his Marcan insertions, if the general order which he preferred demanded it. On any theory the position of most of these Marcan texts was determined by the content, and the fact that the differences of order between the Marcan texts in Luke and the Marcan source are few in

number, merely illustrates the truth that most of the Lucan transpositions are relatively slight, and that the main order is the same in both Gospels. There appears, then, to be nothing here to weaken our confidence in the conclusion to which, as I have argued, the evidence directs us.

But though the evidence to which I have referred appears to be clear against the doctrine of Proto-Luke as it has been stated by Streeter and elaborated by Taylor, it by no means necessarily disposes of the hypothesis that Luke knew and used a second continuous source for the Passion narrative which he may be supposed to have conflated with Mark. Can we reach any certain conclusion as to whether, in fact, Luke did use such a continuous source? It appears to me that that possibility must be left open. At the same time, the more closely Luke's work is studied, the less likely does it appear to me to be. On the one hand we find traces of Mark at all the crucial points in the story, and sometimes when Luke incorporates quite new matter (e.g. in the journey to Emmaus) the material has been woven in with the Marcan tradition. And then, again, such passages as Lk 4^{16ff.}, Ac 15, dispose one to make a generous allowance for Luke's own creative powers. It is seldom in the Passion narratives that the evidence warrants confident statement, but it is worth while to look at one place where it is possible to speak with assurance. The Lucan narrative of St. Peter's denials is so closely parallel to the Marcan that both Streeter and Taylor are satisfied that Mark is here Luke's only source. But at the end of this Marcan narrative, Luke, and Luke alone, relates that after the denials Peter catches the Lord's eye from within the palace, and that this recalls to him the prophecy of his downfall, which had been made in the Upper Room. This sublime conclusion could not have been taken from a separate source, for it is meaningless, apart from its content in the narrative, and this, otherwise, is wholly Marcan. It must therefore be Lucan embellishment of the Marcan text. The evangelist who was gifted with imagination of this order may be credited with the power of rewriting and reconstructing Mark elsewhere without the help of a parallel narrative.¹ Throughout chs. 22-24 Luke seems to me to be himself reshaping the familiar Marcan story, softening its harsh features, smoothing out improbabilities, and working in both traditions he has heard and the imaginings of his own mind, perhaps without a clear

knowledge as to when he was reproducing and when he was creating.

When we turn to the body of the Gospel we find ourselves confronted with a large mass of material peculiar to Luke, and whereas with regard to the narratives of the Passion and Resurrection there is difference of opinion as to whether or not Luke is drawing upon a second continuous source, there is a fairly general consensus of scholars that for at least some parts of this material a written source (or sources) should be postulated. Without prejudging the questions as to the extent and homogeneity of Luke's special source, we may represent it by the symbol L. Some scholars—Dr. Easton among them—have used L to cover not only peculiar Lucan material in the centre of the Gospel, but the first two chapters as well. These chapters, however, appear to be so far distinct from the rest both in style and character that there is a strong case for the general practice of treating them separately, and here I leave them on one side. Confining ourselves, therefore, to chs. 3-21, I think we may be certain that Luke had some documentary source which contained a good many of the narratives and the parables peculiar to himself. It is noteworthy that some of the Lucan parables come now in a setting which is clearly not original. They must have come from somewhere else. Luke may himself have edited his source, he certainly did not create it.

Assuming that there was a document L, can anything certain be said as to its extent? We must be alive to the possibility that any given piece may have come from Q although it is not present in Matthew, and we must allow for the possibility that Luke is committing to writing some saying or incident himself for the first time. The only evidence at our disposal is internal. We must inquire whether we can find characteristics of vocabulary, style, and ideas common to parts or the whole of this material, and further, we must especially observe whether we can distinguish characteristics of L from characteristics of the evangelist himself. Some useful tables of words characteristic of Luke's peculiar matter will be found in the Introduction to Dr. Easton's Commentary. They should be supplemented by a reference to his articles in the *Journal of Biblical Literature*, vols. xxix. and xxx. Easton, very rightly as I think, tries to distinguish characteristics of L, i.e. Luke's source, and of Luke himself. But I think it unfortunate that he has been so far influenced by B. Weiss in assuming that almost all the peculiar Lucan matter is homogeneous. That

¹ If space permitted, it would be interesting to investigate the implications of the admittedly Marcan character of Peter's denials in Luke for the Lucan narrative of the Last Supper.

is exactly the point to be considered, and we need to inquire into the distribution of common characteristics in the peculiar Lucan matter. Very valuable from this point of view is the long additional note in vol. ii. of Stanton's *The Gospels as Historical Documents*, which I think it is timely to recall at the present stage of Lucan criticism. Stanton begins by inquiring into the evangelist's own distinctive style and vocabulary by the one secure method which is open to us, namely, a comparison of the original Mark with Mark as it reappears in Luke. Finding here some criterion of Luke's method and distinctive vocabulary, he attacks the peculiar Lucan matter with a view to discovering the extent to which Luke may be reproducing another source. His conclusion is that the greater part of the peculiar Lucan matter is not pronouncedly Lucan in style and vocabulary and may be ascribed with some confidence to a written source. But he distinguishes nine sections where the language is so definitely Lucan that the suggestion is near to hand that Luke is freely composing himself. It is interesting from the point of view of the earlier part of this paper to notice that Stanton's list includes the two main Lucan additions to Mark's Passion narrative, namely, the trial before Herod and the Penitent Thief, as well as the Resurrection Appearances in ch. 24. It should be added that Stanton is one of those who think that Luke does use a second written source in parts of the Passion narrative. Conclusive results are perhaps hardly to be looked for, but I think it would be worth while for a student to work through and test Stanton's pages, and then attack the problem from the other end, looking first for passages where Lucan characteristics are least prominent and using them as a provisional criterion for the study of the rest.

Great interest attaches to this material, which plainly represents a distinct strand in the tradition. Much of it, at any rate, appears to be homogeneous. It is Jewish in colouring, anti-Pharisaic, probably Palestinian, probably the work of a Greek-speaking believer in a Greek-speaking Church. As Streeter has pointed out, Luke himself appears frequently to prefer this other source to Mark. Sometimes he drops Marcan narratives because he has a counterpart in this source, though sometimes the Marcan and the non-Markan parallels are both allowed to stand. The freedom with which Luke treats Mark may be fairly interpreted to reflect a sense of Mark's inadequacy and even to foreshadow the neglect which overtook the second Canonical Gospel in the Early Church. But the

development of the Gospel tradition is obscured if we fail to do justice to the positive contribution which Mark has made to the later Gospel literature. A chief function of the Marcan text has been to provide the framework which Matthew and Luke have utilized. The three great divisions of the Lucan Gospel—the Galilean ministry, the journey to Jerusalem, the last days—have been taken over from Mark. The disposition of the material from Q and from L—perhaps we should rather say from Q+L—finds its explanation in the evangelist's familiarity with the Marcan outline. It is a commonplace of criticism that although the central section of Luke is ostensibly an account of the journey of Jesus from Galilee to Jerusalem, a great deal of the actual material seems to presuppose a more settled ministry. The recurrent notices that Jesus is *en route* for Jerusalem are superimposed upon recalcitrant matter. The obvious explanation is that Luke starts with the Marcan framework. He is able to retain its essential structure by putting together the greater part of his non-Markan material into the last journey which Mark records but does not describe.

I am encouraged to find how far Canon Streeter is prepared to go with me here. If 'framework' is understood to mean 'biographical outline' he is ready to agree that between the Sermon at Nazareth and the Last Supper the framework comes from Mark, and that 'some of the notices of movement which have caused some people to give to the central section of the Gospel the absurd name of "travel document" were introduced by the last editor to make his extracts from Proto-Luke run on better with narrative sections taken over from Mark.' For the centre of the Gospel there is not much difference between us. But I am impressed by Dr. Hunkin's acute argument for carrying back the Marcan framework to the story of the Baptist (*Journal of Theological Studies*, xxviii. 252), and I have already given my reasons for thinking that Mark is integral to the Lucan Passion narrative. If I am right, then, that Mark is not a secondary afterthought, but the backbone of the work which we read.

In the last few years Gospel study has been mainly occupied with attempts to recover the history of the tradition which lies behind all our sources. This work presupposes conclusions about sources which the scholarship of the last century attained. A mistake in source criticism may seriously mislead the criticism of 'forms.' This paper is written in the belief that the Gospel of St. Luke, as we read it now, is a work of self-

conscious art. The author has used sources, some of which we know, some of which we infer. On the whole he is conservative in his treatment of the Lord's sayings. In historical narration he allows himself at times a good deal of liberty, and

the same is probably true of his treatment of some of the parables. Great caution is, therefore, necessary in using the evidence of the finished Lucan work to throw light upon earlier stages of the transmission of the Gospel history.

Literature.

JUDAISM AND CHRISTIANITY.

In Spirit and in Truth (Hodder & Stoughton; 7s. 6d. net), edited for the Society of Jews and Christians by Mr. George A. Yates, M.A., is claimed by the publishers to be the first Jewish-Christian Symposium ever published. It presents various aspects of Judaism and Christianity in papers and addresses given, for the most part, during the past eight years; and, as the Dean of Canterbury remarks in the Preface, its appearance, at a moment marked by bitter outbursts of anti-Semitism, is singularly opportune. And he goes on to testify that 'in face of gross superstitions and soulless secularism we need the Jewish constancy, the Jewish fierce unquenchable belief in God, the Jewish character, and the Jewish brains.'

The names of the contributors to this book include such well-known names in Christian circles as those of A. E. Garvie, O. C. Quick, B. H. Streeter, W. R. Matthews, C. C. J. Webb, Charles E. Raven, John Oman, and F. C. Burkitt. Among the Jewish contributors the best known in Christian circles is C. G. Montefiore. The contributions, for the most part in couplets, deal with such subjects as the Approach to God, the Reality of God, the Problem of Evil, the Atonement, Social Teaching, and the Devotional Life. Among the single contributions we were particularly attracted by N. E. Egerton Swann's on the Nature of Revelation. Perhaps the most forceful of all the essays is the concluding one, in which C. G. Montefiore writes on 'Jewish Views of Christianity,' in which it is affirmed that Jews are more generous to Christianity than Christians are to Judaism. For Christians always seem to hold that Judaism's work was done when it gave birth to Christianity, whereas the Jewish view is that Christianity's function is to be a sort of half-way house between heathenism and Judaism; 'from the worship of many gods the nations are to pass through Christian Trinitarianism to the pure

Jewish doctrine of the stainless unity of God.' It amuses Dr. Montefiore, from his liberal standpoint, to find that each religion holds that the purpose of the other lies in close connexion with itself: 'The purpose of Judaism was to produce Christianity; the purpose of Christianity is to produce more Judaism. Thus do men argue: shall we, perhaps, rather say that how *God* meant and means it all is hidden from our eyes?'

ANCIENT EGYPT.

Sir E. A. Wallis Budge, the late Keeper of Assyrian and Egyptian Antiquities, is a recognized master of his subject, and has the gift of expressing it in popular form. He has given us another of his valuable productions, *From Fetish to God in Ancient Egypt* (Milford; 2rs. net). The volume deals with the religion of pre-dynastic Egypt, together with the cults, legends, and theological systems of the succeeding ages. In Part I., containing chapter after chapter of fascinating material, he pictures the religious beliefs of the Egyptians from the early time when these people filled earth, air, sea, and sky with hostile evil spirits and lived in terror of the Evil Eye, trusting to magic for help and deliverance, to the day when the Egyptian nation hailed Amen-Ra of Thebes as their One God, lord of the thrones of the whole world. In Part II. he gives us revised English translations of some fine Egyptian hymns, as well as of many interesting myths, both ritual and ætiological; and this section is enriched with a chapter on the 'Dramatic Aspects of Certain Myths,' by Sidney Smith, his successor at the British Museum. Perhaps the most important chapters in the book are those dealing with the Chester Beatty Papyrus No. 1, of which a summary is given, and those concerning Sethe's study of the reign of Shabaka (about 700 B.C.). Sir Wallis shows that, according to the remarkable hieroglyphic text of this reign in the British Museum, the theological

system of the priests of Memphis some 5000 years ago embodied the highest conceptions of God ever reached in Egypt, and their religion was a pure monotheism. The theology, indeed, is not unlike that contained in the first four verses of St. John's Gospel. Biblical and Egyptological scholars everywhere owe a debt of gratitude to Sir Wallis Budge for this fresh and masterly treatment of such an important subject, which touches the Biblical records at many points.

THE HISTORY OF METHODISM.

A fine historical work on Methodism in five handsome volumes is now completed by the publication of the Rev. Dr. John Simon's book, *John Wesley: The Last Phase* (Epworth Press; 18s. net). Dr. Simon, who was formerly President of the Wesleyan Methodist Conference, passed away before the book was finished, at the advanced age of ninety, and part of ch. xxii. and the whole of chs. xxiii.-xxv. have been written by his gifted son-in-law, the Rev. Dr. A. W. Harrison, Principal of Westminster Training College. An interesting and well-written Introduction, giving the main facts of Dr. Simon's long and honoured life, is supplied by his youngest daughter, Mrs. G. Elsie Harrison.

The new volume takes up the story already told in 'John Wesley and the Religious Societies,' 'John Wesley and the Methodist Societies,' 'John Wesley and the Advance of Methodism,' and 'John Wesley the Master-BUILDER.' It deals with the years from 1773 to Wesley's death in 1791. The story is told in the manner familiar to the readers of Dr. Simon's earlier volumes; there is the same reliance on, and use of, the Journal, the Diary, and the Letters of Wesley; there is also the same use of the historic present. For his use of the latter, Dr. Simon, as Mrs. Harrison reminds us, has been criticised, but, as she says, 'that was just what it was to him.' 'He toured the dear land of England with his hero and waited impatiently at many a ferry which held up the great worker in his journeys, or grieved over his plight in the mud of those terrible roads.'

It is interesting to compare this work with the much briefer treatment in Dr. W. J. Sparrow Simpson's little book, which is reviewed in another column, for among the principal topics discussed in *The Last Phase* are Wesley's dealings with America and his consecration of Dr. Coke to be Superintendent of what was afterwards called the Methodist Episcopal Church in America, and also the steps Wesley took to make arrangements for

the future of Methodism after his death, including the preparation of the Model Deed and the appointment of the Legal Hundred. The picture we gain from Dr. Simon's pages is that of a man steadily moving against his will, but constrained by facts and circumstances, and especially by the need for maintaining the spiritual task to which he had committed his hand. 'The American ordinations,' Dr. Harrison says, 'seem to mark the real separation from the Church of England, since all the Methodist irregularities which had taken place before that date could have been condoned by sagacious and liberal leaders of the Church of England' (p. 326). Another marked feature of the story as it is told in Dr. Simon's pages is the way in which the early Methodists crowded, in companies of five hundred and a thousand, into the Parish Churches for Holy Communion, under Wesley's guidance. As is fitting, the main gift to the reader in this most valuable work is a remarkably virile picture of John Wesley himself. 'His shrewd, practical mind lives in the wonderful organisation of world-wide Methodism to-day, but the soul of the loyal disciple of his Lord is greater than any contribution he may have made to Church government. In the fellowship of the saints he is in the best company that we can know. *Soli Deo Gloria.*'

PROGRESS.

Creation by Evolution, edited by Frances Mason, the volume in which leading biologists have co-operated in a thoroughly scientific, yet popular, study of evolution, has now been published in a cheaper edition (12s. 6d. net). We owe this edition to the enterprise of Messrs. Duckworth. One of the early chapters is by the late Professor J. Arthur Thomson. It is written in the picturesque and finished style that we associate with all his work. He gives a number of interesting examples of evolution and incidentally of retrogression. This is one of them. 'One of the most remarkable sets of facts about living creatures—plants as well as animals—is that old structures become transformed into things very new. The poet Goethe helped to make the great discovery that the parts of a flower—sepals, petals, stamens, and carpels—are just four whorls of transfigured leaves, the stamens and carpels being spore-bearing leaves. We sometimes see the whole flower of a flowering plant that has become too vegetative "go back" and become a tuft of green leaves; and it is an unforgettable lesson to pull the flower of the white water lily to pieces and to find that the green sepals pass gradually

into white petals, and these gradually into yellow stamens.'

After surveying the field through his examples, Professor Thomson considers three reasons why we must be evolutionists. (1) The evolution-idea gives the world of animate nature a new unity, and (2) the picture which the evolutionist discloses is a sublime one—'a picture of an advancement of life by continuous natural stages, without haste, yet without rest. No doubt there have been blind alleys, side-tracks, lost races, parasitisms, and retrogressions, but *on the whole* there has been something like what man calls progress. If that word is too "human" we must invent another.' (3) 'There has been not merely an increase in complexity but a growing dominance of mind in life. Animals have grown in intelligence, in mastery of their environment, in fine feeling, in kin-sympathy, in freedom, and in what we may call the higher satisfactions. . . . Man stands apart and is in important ways unique, but he was not an abruptly created novelty. That is not the way in which evolution works. Man, at his best, is a flower on a shoot that has very deep roots. What the evolutionist discloses is man's solidarity, his kinship with the rest of creation. And the encouragement we find in this disclosure is twofold. In the first place, though we inherit some coarse strands from pre-human pedigree, it is an *ascent*, not a *descent* that we see behind us. In the second place, the evolutionist world is congruent with religious interpretation. It is a world in which the religious man can breathe freely. To take one example: there are great trends discernible in organic evolution, and the greatest of these are toward health and beauty; toward the love of mates, parental care, and family affection; toward self-subordination and kin-sympathy; toward clear-headedness and healthy-mindedness; and the *momentum of these trends is with us at our best*. And evolution, with these great trends, is going on: Who shall set it limits?'

JAMES HEPBURN.

It was for long the blemish of Scottish ecclesiastical historiography that even writers whose scholarship was beyond question proved unable to rid themselves of denominational predilections. Since the great Union of 1829 a change has been manifest. Our most recent writers, no longer consciously or unconsciously swayed by some measure of desire to buttress the principles or claims of their own particular communion by an appeal to history, have

approached their task with much more open minds and more desire to set before the public a dispassionate account and estimate of events. Dr. William M'Millan of Dunfermline is well equipped to add his contribution to that enterprise; and we welcome from his scholarly pen a book on one of the most obscure and, in consequence, most often misjudged periods of Scottish Church history—*John Hepburn and the Hebronites* (James Clarke; 6s. net).

The years immediately following the Revolution Settlement were extraordinarily unsettled and stormy for the Church. Question after question emerged on which opinion was sharply divided. The Covenants received no recognition in the settlement; an oath of loyalty was demanded which many on various grounds hesitated to take; Scotland's Church seemed to many to be put in peril by the Union of 1707. Many thought that the General Assembly was 'selling the pass'; although few of them ever indicated positively what the Assembly could have done more than it did. There were many varieties and degrees of dissidence. There were the Cameronians, there were the still more intractable 'Active Testimony-Bearers,' and there were the 'Hebronites.' It is mainly to the last group that Dr. M'Millan directs our attention. They were so-called after James Hepburn their admired leader. Of Hepburn's queer ecclesiastical career we have a very full account. We can think of no parallel to his story in all Church history. Constantly querulous and critical of the authority to which as a Presbyterian he was subject, more than once suspended for contumacy, once deposed, again 'reponed,' and finally left alone because of his age; and all through continuing the unlawful courses which merited censure and remaining to the end in possession of church, manse, glebe, and stipend—it is a curious story altogether. If Hepburn is to continue to be hailed as 'the morning star of the Secession,' our views either of 'morning stars' or of the Secession will have to be revised.

Apart from the main subject the book is informative and illuminating on many minor points, and very cordially do we commend it.

IS PHILOSOPHY BANKRUPT?

Under this question we notice two works which have come into our hands; for, different as they are, both are answers in the negative to our question. The first is *The World and God*, by the Rev. Hubert S. Box, B.D., Ph.D., to which the Master of Campion Hall contributes a preface (S.P.C.K.; 7s. 6d. net).

To Dr. Box's mind, quite clearly, philosophy has run itself out into a kind of quagmire. There are modern philosophers but there is no modern philosophy. His remedy is a return to St. Thomas. In his enthusiasm for Aquinas, of course, he is by no means alone in his generation. The book is a very able one which will amply repay study. The author is well aware that a mere restatement of scholasticism will get us nowhere; our world-view in a host of particulars is so totally different from that of the Middle Ages. But, as he emphasizes, is not the problem of our knowledge of the world and of God and of the relation between the two fundamentally the same? And is not the same realism of St. Thomas of permanent value? Well, whether we agree with this point of view or not, we must acknowledge that Dr. Box makes out a strong case.

The second is *Eros and Psyche*, by Mr. Benchara Branford (University of London Press; 12s. 6d. net). Mr. Branford does not advise us to go back. His attempt is, in light of his encyclopædic knowledge of science and almost all philosophies, ancient and modern, to erect a philosophy on such a study of man's nature and constitution as will indicate man's destiny. The book is not very easy to read. It is for the most part a series of short paragraphs, some of them a single sentence. These are often beautifully expressed and many of them are very pregnant; but it is somewhat difficult to read much at a time without losing the thread. One is rather repelled, too, at the start by the very elaborate diagram in which the varied aspects of man's nature are set forth. One comes to see, however, that in reality the scheme is simple and logical, and that much of the subdivision is by way of cross-reference. It is all written with deep reverence, though we are not sure that this is really helped by the archaic word-forms and the inversions that the author employs.

In *New Treasure*, a Study of the Psychology of Love (Allen & Unwin; 5s. net), the Earl of Lytton has written an earnest, lofty, and suggestive book. The main idea of it is that many of the evils of life are due to morality, and that, if we substitute for morality creative love, all will be well, or at least much better. By 'morality' the writer means the attitude of mind which judges by prescribed rules of right and wrong. He (quite wrongly) regards this as the attitude of the Old Testament, in ignorance of the fact that modern criticism has

shown us that Law (what he means by morality) is the last stage in the Old Testament development and characteristic of Judaism, not of Old Testament religion. Prophecy is really the soul of the Old Testament, and prophecy comes as near as possible to what Lord Lytton means by 'creative love.' However, he has grasped clearly the fact that creative love is the very essence of the teaching of Jesus, and in this book has given us a fine exposition of this, aided and abetted by the new psychology, from which few people seem to be able to keep away. We need not accept all the writer's opinions, but we may accept gratefully his challenging emphasis on the power and blessing of love as a creative force in life.

In *The Domain of Selfhood* (Allen & Unwin; 10s. 6d. net) a young Jewish scholar, Mr. R. V. Feldman, M.A., has given us a distinguished book to which Mr. Clement C. J. Webb has written a deservedly eulogistic preface. It is an analysis of 'self-respect.' Its background is theistic, not humanistic, and that makes all the difference. The discussions are acute and illuminating. The chapters on 'The Ethics of the Heart of Flesh' and 'The Lamps of Self-Respect' will, we think, be found particularly suggestive. We expect to hear more of Mr. Feldman in the future.

The Glasgow University Oriental Society has issued *Transactions*, vol. vi. Years 1929-1933 (Blackie; 6s. net), edited by the Recording Secretary, the Rev. James Robson, M.A. The period covered is a notable one in the Society's history, as it covers the founding of the Weir Memorial Prize for Arabic Studies, the celebration of the Jubilee of the Society, the founding of a Publications Fund, and the celebration of Professor W. B. Stevenson's semi-jubilee as President. The volume, which is graced with a portrait of Professor A. R. S. Kennedy, gives excellent summaries of all the Papers delivered at its meetings. Many of these, such as 'Is the Tabernacle a Copy of the Temple?' 'Some Psychological Terms of the Book of Proverbs,' 'Conditions and Outlook in Palestine,' 'Cuneiform Records and Genesis xiv.,' together with various Notes by Professor Stevenson, are of prime interest and value to the Biblical scholar. The volume is worthy of a wider public than the members of the Society, and should find a place on the shelves of all Old Testament and Oriental scholars.

It should be noted that the Cambridge University

Press has now issued a second edition (5s. net) of Professor C. A. Anderson Scott's Hulsean Lectures—*New Testament Ethics*.

The *Congregational Year Book* is a model of its kind, strongly bound and with clear print. It surveys the whole of the Church's work and contains the usual detailed lists of the ministers of the Church and the districts. The financial part is especially set out in a very clear manner. The price of the volume, containing over seven hundred pages, is only 6s. net. It is published by the Congregational Union of England and Wales.

A notable addition to Duckworth's 'Studies in Theology' is *The Christology of the Apologists*, by the Rev. V. A. Spence Little, M.A., B.Litt.; 5s. net). The Apologists examined are the Apostolic Fathers, Justin Martyr, Tatian, Theophilus, and Athenagoras. This may seem a rather restricted list; on the other hand, Mr. Spence Little's aim justifies it, as he is concerned with the roots of Christian Doctrine. It is a work of real scholarship which we think will meet a felt need. The treatment of the Logos-doctrine is worthy of special praise.

The Great Friendship, by Principal R. H. Moberly, M.A. (Hamish Hamilton; 4s. 6d. net), is a book written with admirable clearness and in a deeply devotional spirit. The writer has in view 'the needs of ordinary Christians who feel that it is not enough to take their religious ideas on authority,' and he has aimed at helping such people 'to think out the accepted beliefs and to consider how far they fit into the general scheme of human experience.' His main idea is that religion is best conceived as Friendship, the friendship of men with God and with one another. Christ gives Himself in love to His people, and they feed upon Him by faith. This leads to a study of the Sacraments through which especially this communion is effected. On this subject, where there has been so much controversy, Principal Moberly writes with notable persuasiveness and breadth of view. In particular he treats in a lucid and sympathetic way the various doctrines of the presence of Christ in the Holy Supper. The book is warmly commended in a Foreword by the Bishop of London, and every reader of it will agree with him that it is the work of a wise and lovable man.

Dr. J. D. Jones has published in time for Christmas a volume of sermons with the title

Morning and Evening (Hodder & Stoughton; 6s. net). It does not need commendation, for we all know Dr. Jones. We have given one of the sermons, in abridged form, in 'The Christian Year' this month.

Spiritual Convoy, by Mr. W. Carey Wilson (Hodder & Stoughton; 5s. net), is written in support of the irreproachable thesis that religion should permeate every department of human life. The writer does not claim to be a specialist—he rather prides himself on this—but he gives evidence of wide reading and serious thought. He writes from an extreme modernist point of view, and too much of his book is devoted to the shortcomings of those who differ from him. It may be said at once that his interpretation of the Christian faith is such as no branch of the Church, ancient or modern, would acknowledge. Man by nature is divine as Christ is. Indeed it would appear that God is only fully God through man's goodness. 'God Himself is evil, that is, in the same measure that we are unconscious or disregarding of His goodness.' A chapter is devoted to miracles, which are defined as violations of natural law, a definition which no intelligent Christian would accept, and which is completely foreign to New Testament thought. Much of this is weary work, but Mr. Wilson has many useful things to say about the application of religion to art, politics, industry, and health.

In November of last year Mr. J. A. R. Cairns died in his sixtieth year. He was the wisest and kindest magistrate of the Metropolitan Bench, and it is said of him that he made his Court a clinic of healing more than a tribunal of law. Mr. Cairns left behind him a number of sketches of Drab Street, and these have now been published by Messrs. Hutchinson & Co. with the title *Drab Street Glory* (6s. net). What is Drab Street? 'The rest of the address,' Mr. Cairns said, 'can be filled in by those who know it.' 'It is in Bethnal Green and Poplar, in Camberwell and Nottingdale. It is in Manchester and Newcastle, in Glasgow and Belfast. It is in a hundred other towns and cities.' There is plenty of pathos in these sketches, but much neighbourliness and kindness. Mr. Trevor Allen has written an Introduction in which he says: 'I once asked Cairns if the drab routine of the police courts did not give him a pessimistic view of human nature. "On the contrary," he said, "it has shown me the divinity in human nature, the splendour of spirit that often breaks through the drabest of lives. My life as a magistrate has

left me an optimist, not a pessimist. I have seen much of the sordid side, but I have seen also nobility—and in the meanest lives—which has moved me to tears.”

Dean Inge has taken his farewell of the world in *Vale* (Longmans; 3s. 6d. net). Like everything he has written, this book is delightful to read. It is not an autobiography in the usual sense, though the stages of his outward career are marked, and a few words said about each—his home, his professorship at Cambridge, his pastorate in London, and his appointment and difficulties at St. Paul's. But in a deeper sense the book is autobiographical, or personal. It contains much of his inner life, of his spiritual history, and of the attitude he has maintained towards current movements in religious thought. Three subjects seem to have claimed his attention above others, the real source of religious authority in experience, the religious and philosophical implications of natural science, and what he calls 'the criticism of Christian ethics from the side of scientific humanism.' There is a good deal about all these matters in this book. And, what is far more to our taste, a good deal about the Dean himself. And, in spite of the title of this book, we may hope there will be a good deal more to come. It would be very agreeable if his farewell should turn out to be like the farewells of noted actors and musicians, which consist of a series of 'come-backs.' For our world can ill spare so courageous, so independent, so acute and so religious a mind as the Dean's. And indeed, since at his present age he is so fresh and vigorous mentally, how can he help saying for our benefit what it must still be in him to say?

We have to congratulate Messrs. Longmans on being able to publish Dr. Inge's *God and the Astronomers* at 5s. net. It is exactly a year since the first edition was published at the price of 12s. 6d. In the interval a number of new impressions have been necessary. This cheap edition should bring the book within the reach of every one.

Every clergyman and lay worker in the Church of England should possess *The Church's Real Work*, by the Rev. Canon R. C. Joynet (Longmans; 2s. 6d. net). As the Bishop of Winchester, who writes the foreword, says: 'It is full of practical advice, quiet humour, and trenchant sayings.' Perhaps the most valuable contribution the author makes is in his plea for the fuller use of lay service. He puts his finger unerringly on another strategic

spot when he says: 'A sort of congregational Anglicanism is appearing in the Church, which diverges widely from the genuine Anglican ideal, and is apt to be content to give exemplary attention to the faithful minority, while failing to touch in any systematic way the vast body of the parishioners who remain outside the Church's doors.' He is highly optimistic, basing his convictions on the fact that 'there are three things that have not changed with time: the hunger of the human soul for God; the satisfaction of that hunger in the Gospel; and the Church's trusteeship as the steward of God's Word and Sacraments.'

Canon Joynet views all the many facets of church life, exposes the weaknesses of present organization and makes practical suggestions for the remedy of faults. He is particularly helpful in his chapters on Confirmation and the shepherding of the candidates. He deals also with men's societies, parochial visiting, letter writing, committee work, the order of church worship, the Sunday school, and, in fact, almost every branch of the Church's ministry, bringing to each an alert and modern mind imbued with true evangelism. He has written a really useful book.

The Synoptic Gospels (Milford; 6s. 6d. net) is a useful little book by the late Professor J. H. Ropes of Harvard, which has been published posthumously. Professor Ropes is well known in Great Britain as the author of the third volume of 'The Beginnings of Christianity,' which deals so exhaustively with the Text of Acts, and as the writer of the commentary on St. James in the 'International Critical Commentary' Series, and the present lectures are sure to be read with unusual interest. Professor Ropes was especially interested in the point of view from which the Synoptists approached their subject and the way in which this affected the material they selected for record, as well as the order and manner in which they presented it. Mark, he says, 'is a kind of theological pamphlet, treating of the great problem which at the outset confronted Jewish believers in Jesus the Messiah.' Matthew is more of the nature of 'a systematic compendium or handbook of what was known about the deeds and words of the Founder of the Christian church,' while Luke was written 'with direct biographical intention, and can only be understood when that is recognised.' It is of interest, in connexion with the series of articles now appearing in THE EXPOSITORY TIMES on 'Some Outstanding New Testament Problems,' to note that Professor Ropes was one of those who

doubt the existence of Q, but his preference for the possibility that Luke drew Sayings of Jesus from Matthew is hardly a promising alternative.

The volume is well written and is full of wise observations, and can heartily be recommended for readers who are interested in Gospel Origins but who prefer a treatment which is simple and direct and unburdened with technicalities.

In *The Wit and Wisdom of the Christian Fathers of Egypt* (Milford ; 8s. 6d. net) we have the *Syriac Version of the Apophthegmata Patrum*, by Anân Ishô, translated by Sir E. A. Wallis Budge, the well-known Syriac and Egyptian scholar. The book contains the largest collection of Anân Ishô's *Apophthegmata* (or, Short Witty Sayings) hitherto published. They are derived from two distinct groups, the first containing six hundred and thirty-five 'Sayings' which are believed to have been compiled by Palladius, and the second containing seven hundred and six 'Questions and Answers on the Ascetic Rule.' Versions of these 'Sayings' have been extant for several centuries in Greek, Latin, Coptic, Syriac, and Armenian, but there has been no Version in which all the known ones could be found. The book is of distinct interest to the Biblical student, as the oldest sayings, which were in circulation by the beginning of the sixth century, undoubtedly originated in Egypt, the home of Christian monasticism. They represent the views of the monks on various matters connected with the theory and practice of the Christian life, and illustrate the strength and weakness of these earnest seekers after God, their hard lives and self-torture, and their intensity of faith. Like all Sir Wallis Budge's books, this one is valuable to Christian people, and, as it furnishes a guide to spiritual excellence, it is a welcome addition to our books of devotion.

The Practice of Public Prayer, by Mr. J. Hillis Miller, Dean of Students, Bucknell University, Lewisburg (Milford ; 12s. 6d. net), is an elaborate and well-documented thesis on its subject. It was apparently offered in partial fulfilment of the requirement for the degree of Doctor of Philosophy in a leading American University. Did it win the degree? There is no evidence. But we should say it deserves it, if learning and careful thinking are among the conditions. Mr. Miller has studied all the great service books and reviews the methods of Public Prayer under all its headings—Thanksgiving, Petition, Confession, and Doxology. The learning is overwhelming in its volume, and the

treatment is thorough and exhaustive. We should not complain if the going is a little heavy, for the book is meant to instruct and not to inspire.

John Wesley's views on the Church and Ministry have often been quoted in opposite directions by controversialists. It is, therefore, no mean achievement that Dr. W. J. Sparrow Simpson should have presented so fair an account of Wesley's views as he gives in his little book, *John Wesley and the Church of England* (S.P.C.K. ; 3s. 6d. net). Three chapters deal with Wesley's position in relation to the Church, the Sacraments, and the Christian Ministry, and two more treat the Separation and Reunion. It is characteristic of Dr. Simpson's work that he says that members of the English Church acknowledge 'with humiliation and shame' the truth of the indictment commonly brought against the Church of England in the eighteenth century, though he would also have been justified in pointing out that there was another side, and that piety was not entirely wanting in the parsonages of England. Full illustration is given of Wesley's earnest desire that his followers should remain in the Church of England, but Dr. Simpson also recognizes that towards the close of his life Wesley himself 'went a considerable way towards facilitating, or even promoting secession of Methodism from the English Church.' Believing that 'none of the Independent Communions is nearer to the English Church than the followers of Wesley,' Dr. Simpson urges that Conferences should be held in order to discuss the subject of the nature of the Ministry. 'A great Movement which originated within the English Church, and whose motive was to revive the religious condition of that Church, can surely not be intended to complete its destiny outside the Communion in which it had its birth' (p. 98). It will be a revelation to many readers of this book how high a view of the Eucharist the Wesleys held. Dr. Simpson has little difficulty in showing that they believed in the Real Presence, and that they looked upon the Sacrament as 'not only a channel of grace, but the chief among such channels; and as 'an offering presented before the Father.' This little book is to be welcomed as a sincere effort to promote Reunion, and so to end what Dr. Simpson calls 'the deplorable contradiction between a divided Christendom and Christ's ideal of an undivided Church.'

John, Peter, and the Fourth Gospel (S.P.C.K. ; 7s. 6d. net), by the Rev. Gerald Webb Broomfield,

M.A., Canon and Chancellor of Christ Church, Zanzibar, is, for a modern critical contribution to the study of the Gospels, remarkable for two things. One is its determined defence of the traditional authorship of the Fourth Gospel. The other is the independence of its appeal to the evidence of the New Testament itself. Canon Broomfield does not write as a professional scholar; he is more than a thousand miles away from any up-to-date theological library, and he has had to manage with comparatively few books of reference. None the less he thinks it possible that he may have thrown new light upon some New Testament problems by thinking them out in the mission field, where many of the circumstances of life and work are similar to those of the Early Church.

In the Preface Dr. Goudge appears to us to make too much of the parallel which Canon Broomfield draws between the use made of earlier authorities by the author of the Fourth Gospel and that made by H. W. Woodward, a modern missionary historian. But we agree with him that Canon Broomfield's treatment of the relation of St. Luke to St. John is well worthy of consideration. The theory is that Luke knew John the son of Zebedee, and talked with him about the Lord's ministry and the early days of the Church in Jerusalem; and that at a later date John, being acquainted with Luke's work, himself wrote the Gospel which is known by his name. It may be added that Canon Broomfield departs so far from tradition as to say that it is unnecessary to accept the story of St. John's sojourn at Ephesus.

The problem of the unemployed is ever with us, and every helpful suggestion towards its solution or mitigation is to be welcomed. *Civilisation and the Unemployed*, by Miss A. M. Cameron, M.A. (S.C.M.; 3s. 6d. net), is emphatically a helpful book, written with knowledge and sympathy,

and full of practical suggestions. The main part of the book is taken up with an account of 'the Lincoln Experiment' with which the writer has been in close touch throughout the six years of its existence. The guiding principle of this experiment in helping the unemployed is based on a suggestion of the Master of Balliol that 'the best way of restoring self-respect and interest in life would be to give the unemployed an opportunity of freely volunteering to work for the community by helping people in need in such ways as they thought worth while.' How the men responded to this suggestion, and the variety of ways of service which they discovered and by which they not only maintained their own morale, but gained a new standing in the esteem of the community, is a story worth telling, and it is here well told. All who have at heart the welfare of the unemployed should possess and study this book.

It is not wonderful that people should wish to publish their vision of Christ, if it is really vision. We are always very ready to share the vision if we can. And we have many opportunities in these days. The latest is given us in *Not as the Scribes: A Study in the Authority of Jesus*, by the Rev. H. G. G. Herklots, Canon of St. John's Cathedral, Winnipeg (S.C.M.; 3s. 6d. net). The aim of the book is to show how Jesus reached the minds and hearts of men, and how Christian leaders to-day may do the same if they draw power from the same sources. The lines on which the author's thought travels may be gathered from his headings, The Prophet of Nazareth, Walking with God, The Word of Life, The Way of the Child, and The Way of the Cross. The central plea is one for reality, in worship, in preaching, and in life. The book is, as it should be, very simple and direct. It is full of a loving appreciation of Jesus. And there is real vision here.

Things most certainly Believed.

III. God in Christ.

By C. H. DODD, M.A., D.D., RYLANDS PROFESSOR OF BIBLICAL CRITICISM AND EXEGESIS IN THE UNIVERSITY OF MANCHESTER.

THE most fundamental question for religion is that of the nature of God and His relation to ourselves. If we want to preserve the integrity of our thought, and are not satisfied with any kind of pious prag-

matism, we must make the attempt to answer that question in a way that not only interprets and justifies the religious life of faith, prayer, and worship, but also fits into some sort of philosophy

of life and the world as a whole. What follows is an attempt to state briefly a position reached by degrees over a course of years. The starting-point is philosophy of 'immanence' such as was prevalent some few years ago. This, it is suggested, is inadequate to religion. Nor do we reach a satisfactory position by re-emphasizing divine transcendence, inasmuch as a transcendent God is *ex hypothesi* unknowable. It is then suggested that by taking with full seriousness the *data* of the Gospels, particularly as witnessed to in the Sacrament, we arrive at a revelation which offers satisfaction to our religious needs and at the same time meets philosophy half-way, and resolves the antinomy of immanence and transcendence. The transcendent God, Maker of heaven and earth, and the indwelling Spirit, Lord and Giver of life, are revealed in their unity in the Son—a holy, blessed, and glorious Trinity, three Persons in one God.

'Cease a while from thine own thoughts, searchings, seekings, desires, and imaginations, and be stayed upon that of God in thee.' George Fox's sage advice to the Lady Elizabeth Claypole in her religious difficulties must have helped many people in times when it is hard to believe in God. Whatever else is or is not divine, there is a divinity within us, the Inner Light, conscience or Reason, that 'candle of the Lord in the soul of man.' However poor a thing I may be making of life, there is yet deep within me a Something, *plus moi même que moi*, which strives towards truth, beauty, and goodness, and recognizes these things with a certain natural affinity.

Clearly this is something that belongs to the nature of man as man; and the thoughtful mind, once aware of this deity within, surmises the secret of the force that has raised man from his bestial origins, and may make of him something better yet. Here lies the strength of what they now call 'Humanism.' The Spirit in man is a power to whose possibilities it is difficult to set limits. To liberate its energies, to make channels for its movement by education and culture, to remove obstacles within (by psychological analysis and training), and obstacles without (by the reform of the social order), becomes a holy task, and a 'serious call' to men of goodwill.

But further, it is impossible to draw any firm line between man and the universe which has produced him. Man is a natural phenomenon, evolved (to the best of our belief) by a continuous process out of lower forms of life, which in their turn evolved out of inorganic matter by an equally

continuous process. What is in man, the product, must be present in Nature out of which he springs. If there is an immanent Spirit in man, that Spirit is also immanent in the universe. It is manifested as the 'life-force,' as the 'will-to-live,' and as man's will to live better. The 'something far more deeply interfused, whose dwelling is the light of setting suns,' is also 'in the mind of man.'

At this point we approach a religion which is something deeper than simple humanism. We are not altogether thrown back upon the deity within us, but we encounter a majestic principle immanent in the great order of things upon which we are dependent for our existence—in which we live and move and have our being. We have at least got far beyond a 'synthetic God' made up merely of our own subjective ideals and aspirations. We have to deal with something in the real, objective world.

The attempt, however, to make a genuine religion out of a pantheistic Nature-mysticism encounters formidable obstacles. There is an intractable element of imperfection and evil alike in man and in Nature; and a purely immanent philosophy slurs over the ethical demands of the religious consciousness. For if we consider more closely the experience from which we started, that of the deity within ourselves, we find that it bears witness to something by no means identical, or even fully continuous, with our empirical self, or any part of it.

There is, in fact, present in this experience a sense of something 'wholly other' than the self we know, which passes judgment upon that self. Here we touch upon that psychological quality which has recently been recognized as the distinguishing mark of religious experience, the sense of the 'numinous.' It is that instinctive 'awe' that comes upon us in the presence of the *mysterium tremendum*, whether in the world about us, or in the interior world of our own soul. Its note is not that of unity, continuity, or communion, but of complete 'otherness.' In its elementary manifestations it may be a mere 'grue' in the presence of the 'uncanny.' On higher levels it bears witness to a Power which is a Stranger to our world and our own soul, but claims our absolute submission.

If now we consider our own lives as they are, we must confess that any attempt to give meaning to their strange conflict and confusion leads us to surmise the intervention of some such transcendent Power. Why are we thus discontented with ourselves? Why do we strive against that which we are, for the sake of something other than we

might be? Is it because we must follow the direction of the Life-force which has produced us and is going on to produce something higher? But do we know what is 'higher'? It seems no longer possible to identify the course of evolution with 'progress' in any sense defined by our standards of value. Nor can we have any confidence that we ourselves, or the human race, will move to 'higher' things under the impulse of forces native to us and our world. The only thing, in fact, which gives meaning to that which we are is that which we are not; and the only thing which can give meaning to our world is something which the world is not yet. But that means that we can interpret our life and the world only in terms of purpose, and purpose (so far as our own experience enables us to give a meaning to the idea) is the activity of a mind which stands above the process through which the purpose is realized—a transcendent mind. It is certain that our own private purposes will not determine the course and the issue of our lives, except in so far as they reproduce the universal purpose which the world has power over.

It is out of the tension between the consciousness of an immanent Spirit within us and of the transcendent Power beyond us that worship arises, which is the heart of true religion. Unless the divine Spirit were in us, we could not worship. Unless there were a God above us, wholly other than ourselves, we should have no object for our worship. Dimly conscious of the divine impulse within, ignorant of everything about the great God above except that He exists, the soul of man raises its altar to the Unknown God; and there real religion begins.

The Christian revelation places itself within the frame of such a lofty but unsatisfying 'natural religion.' If we read the Gospels, not examining them in detail, but allowing them to make their impression as a whole, we are struck by the twosidedness of the picture they present. They show us Jesus of Nazareth, a wise, kindly, courageous man caught up in a tragic destiny. They show us also a Stranger to our earth, clothed with divine authority, walking in mystery, victor over death and all the powers of evil. Criticism, it is true, may dispose of the historicity of this or that recorded 'miracle.' What it cannot eliminate is the pervading impression of authority and mystery. Upon the evangelists, and those for whom they speak, the figure of Jesus Christ makes that 'numinous' impression which is the mark of every experience of the transcendent Divine. The

evangelists, with all the simplicity, even naïveté, of their story-telling, echo the witness of Paul: 'God, who (at the beginning) said "Let light flash out of darkness," has flashed upon our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.' And we, the readers, cannot escape the same impression. There is here that 'wholly other' which searches, judges, and commands us. And yet He is one of us; born and bred in places we might visit; the product, like us, of a history and an environment; thinking and feeling, tempted and suffering, in our familiar human way; the wisest, kindest, most courageous of a long line of leaders and martyrs of our race. If it be true that in us all the immanent Spirit strives upward, then in Him we see the peak of such upward striving. But that is not all; there is here an invasion from the transcendent world, bringing into our view, if not into our comprehension, the eternal purpose that governs our lives and the world. In Him Deity calls, 'Come unto me, and I will give you rest,' and in Him the spirit of man replies, 'Lo, I am come, to do Thy will, O God.'

We have seen that religious experience may give us on the one hand the sense of an immanent Spirit making for some high end, and on the other hand the sense of a transcendent purpose which must determine the issue of the immanent process; but on the level of 'natural religion' we could not know what that purpose was, nor how the impulses and motives by which we are actually governed could serve its ends. If, however, we keep steadily in view that which we see in Jesus Christ, we have a clue. We are still far from understanding what is the goal of the immanent process (for 'it doth not yet appear what we shall be'); but at least we know that the kind of humanity which we see in Jesus must be the kind of humanity at which all human development aims. ('We know that when He shall be manifested, we shall be like Him'). Again, we cannot pretend to know all that God is, but we are assured that there can be nothing in Him which is not akin to that 'grace and truth' which we see in Jesus. That (at the least) is what we mean by saying that Jesus reveals God.

Let us then look a little closer at the revelation as we have it in the Gospels. The burden of the teaching of Jesus is given in the saying, 'The Kingdom of God has come upon you.' It is impossible to whittle that down into any merely evolutionary idea (as, for example, that of a gradually improving state of society, an idea which in much

modern thought has been substituted for the Kingdom of God). It means that the great God above us, whose is the kingdom, the power, and the glory, has descended upon His world in grace and judgment. By word and deed Jesus instilled this sublime belief into the minds of His followers. He then died in circumstances which seemed flat denial of it, and 'there was darkness over the whole earth.' Everything upon which our belief in God usually supports itself was stripped away. We argue for God from the beauty and order of the world; but here was no beauty or order, but a horror of great darkness. We argue from the gradual progress of the good cause; but here was no progress, but mere defeat. We argue from divine qualities in the human soul; but humanity here displayed all its least divine attributes. There was no divinity to be found anywhere, unless it was to be found in 'that strange Man on His cross.' At the final crisis, 'the veil of the Temple was rent in twain from the top to the bottom,' and the presence of God was revealed.

All this is something that happened in our world, the world that has produced us, and supplies our environment. It is a solid piece of history. But it is something more than history:

The Eternal and Divine
Did, eighteen centuries ago,
In very truth . . . Enough! You know
The all-stupendous tale.

This is not just a tale that we have read in a printed book. It has become part of the experience of the Church, whose corporate memory of the Lord goes back in unbroken continuity to 'the night in which He was betrayed.' The Sacrament in which we 'show forth the Lord's death' has that same strange two-sidedness that we found in the gospel story. There are bread and wine, things

of time and space, like the flesh in which Christ came. They stand for that immanent, evolutionary process within which our life stands. Their breaking and distribution stand for events which once happened, in time and space. But in partaking of them we receive by faith the very life of God, made known to us in the dying of our Lord. That life is not immanent in the elements. It comes down upon us from above, sacramentally through material 'means of grace.'

Thus in the recurrent experiences of our life in the Church of Christ the facts of His life and death are no longer past but continually present to us. And so we come back to the meaning of those facts, as a revelation of God. Christ died in such a way that for a moment all the natural, immanent values of human life receded into darkness, and all that was left to us was the transcendent divinity revealed in Christ Himself and His act in dying for our sins. And upon that the only adequate comment is—'God so loved the world that He gave His only begotten Son.' It is in that revelation that the Kingdom of God comes upon us. From that centre we interpret our intuitions of the immanent Spirit in man and the world, and of the transcendent Power above us, whose purpose gives meaning to the whole. It is in Christ that we discern that the transcendent Power deals with us in a 'love that passeth knowledge.' Whether or not God can rightly be called a Person is a question to which philosophy returns a doubtful answer. But in the light of the life and death of Christ, we cannot describe God's relation to us by any term less personal than love, or give Him any name less personal than Father. The purpose which controls our lives and the world is the loving purpose of the Father of us all, and the Spirit within us is His Spirit 'whereby we cry, Abba, Father.'

The Meaning of Salvation.

BY THE REVEREND REES GRIFFITHS, PH.D., CARDIFF.

WHAT do we mean in religious thought and life by the term 'salvation'? Religion seems to be pre-eminently both the expression of a need deep-rooted in self-consciousness and a quest for the satisfaction of that need. All the positive faiths of man-

kind originated in some great and solemn affirmation regarding the way by which the soul can escape from the perils, material and spiritual, which threaten both its well-being and its existence. The religious quest is, as a quest, essentially pragmatic,

not in the narrow utilitarian sense but in the wider sense of a demand for a right accommodation to life's environment in the interests of well-being and permanence of personal life. The cry for salvation reveals a practical necessity under which man is placed of gaining a surer foothold in the real world than he by nature has been given to possess, but which the thoughts of his heart make him believe to be possible for him.

Concerning salvation, then, we have to answer at least three cardinal questions: From what are we saved? Into what? And by what means? Or to put it in another way, why do we need to be saved? What is the nature of the saving experience? By what means can the experience be gained?

With reference to the need for salvation, the condition from which we must be saved, I am going to leave out some important aspects of the need. I will say nothing of salvation in the political or physical sense so often met with in the Old Testament and in modern religious sociology. National and economic salvation is only a part of what salvation means to the religious man. There is general agreement also that political and economic salvation presupposes a deeper salvation in the spiritual lives of men. Religion, to remain itself, must be viewed as the soul's supreme and all-embracing quest for well-being, not in this world only but also in every possible world. So far as it goes, the creed of Humanism may be a religious creed, but what is left uncovered by Humanism's provision represents, after all, the soul's fundamental need and demand.

The need for salvation is a need which embraces the soul's total and most concrete reaction to its environment. It arises from a deep sense of insecurity and isolation in relation to the wider world of reality, of which this present world is only a part. It does not spring, however, from a void, from a recoil at the blank edge of things, but from a sense of dependence on a positive power which is only partly under control and only partly known. It grows out of an apprehension of a world not in present possession, a world which it is believed and felt holds out a hope for deliverance, a world which, though continuous with, is yet above and beyond the immediate and concrete environment. The awakening of the need is conditioned not alone by the precariousness or insufficiency of this present world. This sense of insecurity is itself conditioned. It is conditioned by a dim awareness of a deeper meaning to the world, of a reality which completes and makes permanent what at our feet is unstable and fragmentary. It is doubtful if the religious

need, as we know it, would ever have arisen except as the reflex of some positive apprehension of an invisible presence and power indwelling and controlling the world of sense. The religious need or the need which religion meets does not arise at the limits of life but at life's centre. Gods were never inventions; they were discoveries coincident with all the other discoveries of the main factors that enter into human experience. The supernatural as it appears in religion does not begin where the natural ends. The world of religion is always a natural—supernatural world. Nature and supernature are inextricably intertwined. To be saved religiously, therefore, does not mean a passing over into another order of existence but the progressive realization of deeper strands of experience through which the sense of contradiction and fragmentariness and defeat shall give place to harmony and completeness and victory. What religious salvation does is to describe for us, not a new circle from a new centre, but a new circle from the old centre, a circle that shall include the wider reality of which we are dimly aware and which we want to possess. 'We cannot be saved,' says Bosanquet, 'as we are; we cannot cease to be what we are; we can only be saved by giving ourselves to something in which we remain what we are and yet enter into something new.' But this awareness of something new, something not yet realized by us, lies at the heart of the need itself. The problem of salvation arises, then, within this antithesis, always present in experience, between the world in possession and the world not yet possessed, between the surface hold and the real hold, the part and the whole, the broken arc and the perfect round. Apart from the awareness of this antithesis we should feel no need of salvation, either because we should be altogether incapable of it, or because we were already saved.

There are, then, two sides always present in the experience of men who feel the need of salvation. On the one hand there is the consciousness of a certain isolation, of danger, of impotence in face of the world as we find it. On the other, there is an awareness of the possibility, and indeed of the actuality of a world deeper, more meaningful, more friendly, and more permanent than the immediate world of sense and action, a world which, if only it could be actualized and adequate contacts with it made, would banish the sense of isolation, of danger, and of impotence from the single life. To be saved, therefore, putting the matter in a very abstract way, is to gain the assurance that our uneasiness and our precarious hold on life here and

now is due to a superficial understanding of the meaning of the reality which sustains and encompasses our lives, and to a wrong method of using the world, which, instead of enriching and satisfying us, multiplies the fetters on our freedom alike in thought and action. Every doctrine of salvation postulates both the need and the possibility of thus gaining a hold on the greater and deeper reality which by nature, shall we say? is not immediately and fully at our hand. To be saved means, then, to pass from solitariness to solidarity, from isolation to communion, from separation to fellowship, in a way that shall conserve both life and the true spiritual bonds of union with reality—the values which constitute life's worthwhileness and blessedness. In Christian terminology, to be saved means attaining the eternal life in God through the world of present experience and in terms of the life that now is.

One of the avenues by which our isolation is overcome is knowledge in the narrower, scientific sense. Science is a very effective weapon in the task of leading the soul out of itself, its self-centredness, into possession of the wider and deeper reality. It is theological prejudice in regard to science that would deny to its achievements this saving value, this spiritual enrichment of personality. So long as we give to scientific knowledge merely a utilitarian value we shall remain blind to its power unto salvation which it bestows on the soul. Of course the practical results of our physical science may prove of small account as a means of spiritual redemption, and yet, we may hold that, to the scientist himself, his knowledge is both insight and power. It takes him out of himself by enlarging the windows of the soul. It deepens and extends his hold upon the real world which enters into his immediate experience as his life's context. He strikes a progressive penetration of the ordered and rational character of the cosmos of which he forms a part and wherein somewhere the supports of his life are truly laid.

I am not forgetting the habit, ancient and persistent, of preachers to belittle the saving character of knowledge. St. Paul speaks of vain philosophy, of the foolishness of human wisdom, of the utter impotence of knowledge of the mysteries to lift man on to the plane of cosmic importance. Knowledge, he says, it shall be done away. We may well wonder whether, if St. Paul shared our modern knowledge of physics and astronomy, of history and psychology, he would still be of the same mind. One cannot help thinking that any theology which starts off from this antithesis of human, progressive

knowledge and divine revelation makes a false beginning. Knowledge of the world order and knowledge of God must not be set in violent antagonism. Progressive and complete salvation cannot be at war. The anthropology of Romans and the epistemology of 1 Corinthians are no longer norms for theological thought. We must hazard the opinion that the mind of a modern scientist holds the underlying reality of the world in a grasp which enriches his soul and saves him from isolation in a way undreamt of by St. Paul and his contemporaries. Although we refuse to admit that scientific insight carries us along the high road towards God, we may yet claim, seeing that the most immediate conditions of personal life belong to this world, that knowledge of the world is already knowledge of God and does redeem the soul in a religious way. It is an instrument of our self-dedication to the truth of this inscrutable world, a dedication which is an important moment in the saving process.

The religious import of knowledge becomes very clear when we arrive at the stage in our scientific discipline where we value the truth as we value a pearl of great price, for its own sake. Truth has absolute value because its discovery is seen to be a condition of salvation. We cannot be saved except on the terms laid down for us by the real world, and truth is just our understanding of the ways of Reality and our place in it. In so far, therefore, as scientific truth provides a fellowship with Reality the soul's isolation is broken down, for it knows itself to lodge under the shadow of the Reason expressed in the world.

Another avenue by which our withering isolation is relieved is the way of moral experience and discipline. Science, we know, cannot make even *this* world secure for us. Though it helps us to feel the rational and ordered plan and pulse of the underlying reality, it does not guarantee the increase or permanence of the moral values of human fellowship. Yet this fellowship is one of the most potent factors in the breaking down of our isolation. Goodness enlarges life. A deeper allegiance to the good of society and loyalty to the common life enriches the soul, and saves it from isolation. On the other hand, a thoroughly self-centred life contracts into a prison cell, both literally and metaphorically. Our salvation in moral terms implies a self-forgetful loyalty to the highest good of the community. In the eyes of the individual the good of the community is something greater and richer than his own good. It expresses a wider kingdom of moral values. It is richer than

the good of the individual. It is an objective goodness, at once greater than his own and inclusive of it. Socially and morally the individual is saved when he admits the reality of the moral order surrounding him and dedicates his powers to the realization and furtherance of the common good. Moral goodness, by taking the soul out of itself and planting it firmly in social ground, is one of the most powerful ways of surmounting our isolation. A failure in moral discipline, the omission to cultivate a healthy system of sentiments around great and worthy loyalties, spells ruin to the personality. It leaves the soul to forge fetters on its freedom. In morality as well as in religion, the way of the wider fellowship is the way of sacrifice.

What I want to insist on at this point is the saving grace of moral idealism. Moral achievement, the consecration of the single life to the common good, sacrifice for others, is a way of salvation. Righteousness is a constitutive factor in our salvation. We are, after all, saved by goodness were it only for the reason that as individuals we have escaped isolation; we are in the service of a kingdom universal and enduring, and our destiny we have committed to the bosom of that kingdom. As before in the case of scientific knowledge we were saved through our fellowship with the Universal Reason of the world, so now we are saved through our service in a Realm of Ends wherein we have transplanted our souls.

Besides these two ways of striking deeper contacts with the universal reality we have a union of the two in poetic insight and artistic creation. The soul never lacks the capacity or the impulse to concentrate all its powers and gaze concretely into the intelligent and moral meaning of the world. It returns again and again with its spoils and uses them to gain an intuitive apprehension of the Real. It is an old heresy to say that increased knowledge destroys art. What destroys art is not knowledge, but knowledge divorced from the moral qualities of experience. Poetic and artistic insight is able to touch deeper strands of reality just because it can bind together Nature and human nature and read the meaning of life in terms of three dimensions, adding its own intuitive feeling to the concrete experience. It is able therefore to carry the soul into immediate communion with a reality which, so far from being alien to personal life, is indeed seen to be its very homeland, having a genial and kindly climate.

This way of understanding the process and the elements of salvation may seem to many to be

hardly religion at all. Religion, it will be objected, deals with God, and its quest is for a life in fellowship not with the truth as human minds discover it concerning this present world, but with God. But within the limits of human knowledge the God of our salvation is not to be found. It would take one beyond the limits of this essay to contend for the religious character of all human knowledge. I will therefore put the Christian objection as pointedly as I can. 'This way of reading the meaning and process of salvation,' it may be urged, 'is not Christian at all. Indeed, it renders void the Christian gospel. An atheist can be saved on these conditions. God alone can save. All our knowledge, all our striving after moral conquests in ourselves and in the world, even our poetic insights belong to this developing, imperfect, fragmentary world. Christianity, which brings good news of salvation as a divine act of God's self-revelation, has very little interest in human achievements. In relation to the gospel our knowledge, our goodness, are a sheer irrelevancy. We are saved by grace; it is the gift of God. Christianity holds out to us a full revelation of the truth concerning a realm above the world-order, a revelation more fundamental than anything science or moral experience working from their own end can ever hope to achieve. The Author and Perfecter of faith is here in our midst; we have only to accept of Him and He will bring us forthwith into a living experience of the innermost meaning reality can have for us. By bringing God to us He is able to bring us to God. His is a direct route to complete salvation, to an immediate removal of all sense of isolation, to an experience of the grace which speaks of the presence to the soul of the living God. Why, then, waste time over the indirect means and the bypaths, when the main road cut from the other side is already open to you right on to the city of God? What one needs above all else, in order to be saved, is forgiveness for our failure in knowledge and in moral obedience, and the grace which will enrich the heart and strengthen the will and establish the reign of God in the soul.'

There ought to be no unresolved antimony between these two ways of regarding the conditions of salvation. In preaching, one is continually passing from the affirmation of the divine elements in human nature to the position that unless God Himself lays His hand upon the soul, no man can be sure of his own salvation. Our pulpits are familiar both with religion without Revelation and with Revelation without religion. We preachers are certainly both Humanists and Evangelicals.

We preach Kantian Ethics and also, in its turn, St. Paul's despair over his own righteousness which he cast as flotsam and jetsam into oblivion. We place one hand on Schleiermacher's shoulder and another on Barth's. We are both Evolutionists and Revelationists, Immanentists and Deists, Modernists and Fundamentalists, Nature's young hopefuls and God's miserable sinners. But we are never these things together. We are so sensible of their contradictory character that we bring them into requisition in turn. One Sunday we are miserable sinners, denizens of a lost world, of a blighted planet, fit only for perdition. And the hymns we choose, and there is a plethora of them, are those which suit this mood. Next Sunday (or perhaps it will be the evening service, for then we want to be bright and cheerful) we are Evolutionists, the fair flowers of God's Garden, the real firstfruits of creation, the only valuable results of God's creative travail, His children in whom He delights. And there are a few hymns which help us out when we are in this mood. In any case we can always turn to 'Fight the good fight.' This expresses so well our modern doctrine of instincts.

But none of us is so free from the difficulties of modern theology as to be able to take Schleiermacher and Barth together to the pulpit. We cannot take the lion and the lamb; one would devour the other; so we alternate, playing variations which can keep both morning and evening congregations unscandalized. But deep in our hearts we feel there must be some reconciliation of these antagonistic points of view. Perhaps nothing would be more welcome to us preachers than a synthesis which would bring us peace and with it more power to our prophesying. For my own part I cannot belittle the achievements of human nature, for the simple reason that it is within the limitations of that nature that I am being offered the gospel of the grace of God, and it is within a very unfriendly world that I am obliged to work out my own salvation. However much I may be told that God alone can save, my own imperfection and finitude in thought and heart make it all but impossible for me to discover the living stream which flows clear and uncontaminated from the throne of God, since my eyes are dim and my hearing heavy and my sensibility blunted. And besides, I know that, somehow, I am obliged to drink day by day of the streams which flow from finite sources, and I find that their waters do slake my thirst, at least in part, for the abundant life.

In the consciousness of Jesus the purely human, idealistic qualities of life were not eliminated by

that higher thing in His nature which we call His divinity. His view of Nature and natural processes, of the character of goodness and love, was not different from our own. He to whom Nature was parabolic of Supernature, who saw the reign of God in little children, who called God a Father, had no sense of any contradiction between the human and the divine share in the process of salvation. Nor must we set in violent antagonism His Leadership and His Lordship. Our troubles here are, it would seem, all due to our abuse of conceptual thought. When I say that it is God alone who can save, I ought not to put Him outside or beyond what happens within my finite world of experience. God must be in finite, imperfect life quite as truly as He must be beyond it. If I make Him transcendent, and identify His activity exclusively with the supernatural in opposition to the world of finite experience, I shall be at a loss to know how to find Him, or even to know Him when He comes to save me. Unless the absolute goodness and the eternal life is revealed in a measure within *natural* experience it cannot be revealed at all. Only by the image of God, the Creator in me, can I possibly recognize God the Saviour when He visits me. The word of God can save only if that word is in some measure already within my experience. Some standard of value by which to measure the things of God must be in man's possession as a product of Nature. We can only rise to knowledge of what is true for God through what is true for ourselves. If we are in no sense in a state of salvation by nature we are not capable of receiving the salvation which God by His grace confers. If Christ is verily the Word of God, His experience of God does not contradict mine at every point, even in my unredeemed state. He does not ask me, as a condition of being saved, to throw myself on the cosmic rubbish-heap. He does not say 'Nay' to all things human. Were He to do so, I could never hear Him say 'Yea' to the things of God. This means that the grace of God, the sense of His presence with me in life, and of the joy of His fellowship, are already in my possession in a measure. Even were I to contend that it is the word of God in opposition to the word of man that alone is able to save, I should be claiming for myself knowledge of what the word of God is, though it be something totally other than human knowledge. Barthianism can only be true if its protagonists know something definite about the mind of God as the totally other than the human mind. Only if they do know this can they lay it down as a law that God alone can save. But their

affirmation is self-contradictory, because to assume any such knowledge is to deny the antimony of human and divine. If Jesus be the Word of God, there is nothing more sure than that He was, too, the highest word of man. The truth of Jesus is not that God alone can save, but that God and man are necessary partners in the work. Any theology which denies the affinities of God and man, the divine and the human, can only end in self-stultification. I can have no right to talk about God's ways and God's nature and God's truth except on the ground that I possess an adequate instrument for knowing Him. But if I have that power, then I am in partnership with Him in His own saving work. He who would be my saviour cannot ask to be allowed to unmake me altogether before he can remake me. What he asks is that I should let him lay hold on my capacity for God in the disciplines of life and direct it into new and deeper channels. If it be true that the classical form of religious conversion—say that of St. Paul—proclaims the abandonment of the ego-centric for the Christo-centric life, the loss of all things for the excellency of the knowledge of Christ, we ought to remember that much of the content of the old centre remains in the new. Conversion marks not a change of ship or of captain, but only of pilot. It is the taking on board of one who can direct us out into the deep, away from the rocks and the shallows, and withal by his presence creating a new order and a new discipline on board.

When we say, therefore, that it is God only who can save and that Christ is the word of God, we cannot mean that now we have a power working in us of an entirely different character from that which has all along been energizing within our thought and heart when, by our unaided human endeavour, we began to experience the hidden life of the world through knowledge and moral victory and æsthetic contemplation. What we are given is a new direction to our striving—intellectual, moral, and artistic—to enable us to continue our quest with greater certainty and abandon, a quest which now increasingly deepens our experience of the underlying spiritual surge of the universal life. The grace of Christ opens up the deeps of God which before were beyond our hearts. His leadership issues in His Lordship, for, as we see all things

in His light—the world as the thought of God, the good of life as the kingdom of God, and beauty as the garment of the spiritual—and as we throw ourselves completely into the service of the reality He has thus disclosed to us, we touch in a new way the ever-flowing springs of the Eternal and Absolute life. And in all this redeeming process we know ourselves forgiven, not merely in the negative sense of cancellation of guilt and the removal of sin, but as a grace which brings to us the Love of God, and secures for us a fellowship which we know as the Communion of the Holy Spirit. But in all this saving process we do not pass from a stage where our salvation is of man's striving to a stage where God begins to save. The salvation is of God all through, for it is the initiative of the eternal which sustains the advance from the first. Christ appears on the journey, not as one descending from the skies, but as the son of man within the conditions of human life, and making known to us the secret of divine communion from our own centre and within our own world. We also lay hold on His righteousness and His grace, on His spirit of loving obedience, by an act of our own wills, just as we lay hold on the lower good of life. Our surrender of ourselves into His hands does not imply the abandonment of our freedom in the exercise of our wills. If our wills are ours to make them His, the righteousness of Christ which we accept must still be our righteousness received voluntarily, as the rule of our own lives. We cannot be saved by force nor by a process outside our freedom. In fact, there can be no transference of righteousness without the destruction of personality. Though we accept Him as the mark of our high calling, we are still left to press on with the weapons of our autonomy. We are still left to work out our salvation with fear and trembling in this finite world, using still the materials of this mundane order. The field of our redemption remains the field of a developing community, of an environment which is only partly understood, and of a future all unknown in its contingencies. Intellectual and moral adventure are still on our path. It is through this world, full of darkness and difficulty and tragedy, that we must go, though now not with uncertain or hesitating steps but with songs of victory in our hearts.

In the Study.

Virginibus Puerisque.

The Mezuzah.

BY THE REVEREND CHARLES M. HEPBURN, B.D.,
MOULIN, PITLOCHRY.

'And these words, which I command thee this day, shall be upon thine heart. . . . And thou shalt write them upon the door posts of thy house.'—Dt 6* (R.V.).

If some one asked you, 'What is the Mezuzah?' you might probably say, like the old lady when she saw a giraffe for the first time, 'I don't believe it—there's no such animal.' In this case neither there is. Indeed, it isn't alive at all.

But before I say what it is I would like to explain what led me to think of it. Some time ago I had the privilege of seeing a splendid cinema picture called 'The House of Rothschild.' George Arliss acted Nathan Rothschild. Some of the scenes were in the Jewish quarter, because the Rothschilds are Jews. As old Nathan Rothschild came out of the house he touched something at the side of the doorway, and then tapped his head and heart. Some one with me said to me, 'What is he doing?' and I replied—and I thought it was very clever of me—'Oh, he's touching the Mezuzah.'

What exactly, then, is this Mezuzah? It might be compared to a small tube or case. It is fixed or fastened slantwise to the upper part of the right-hand doorpost of the house. It contains a small roll of parchment on which are written the two passages with the great commandments in Dt 6³⁻⁵ and 11¹³⁻²⁰. In the case there usually is a small opening opposite the word or name Shaddai or God. Its purpose is that the Jews may remember the presence of Jehovah or God. On entering or leaving his house the pious man touches the metal case at the word God and repeats a little prayer.

I remember reading some time ago a very interesting thing about it. A little 200-ton sailing-ship called the *Emmanuel* was launched. It is apparently the first ship in modern days to sail the seas with a Jewish captain and to be wholly manned by a Jewish crew. It belongs to a Palestine trading company. Jewish customs are observed on board, and there on the doorposts of the two cabins is fixed the Mezuzah, which is to be found on the door of every true Jewish home, high or humble, all over the world.

But to go back, the word Mezuzah means doorpost, and you remember the order in the text, 'And these words (*i.e.* the commandments in the

container) shall be upon your heart, and ye shall write them upon the doorposts of your house.' All of which is good. But not enough. Because the right thing to do with commandments is to obey them, and to try to live them out in life. In Korea, which probably you know is near China, some years ago a native Christian came to one of the mission stations. After the usual greetings he was asked the purpose of his visit. His reply was that he had been memorizing some of the verses in the Bible and had come to recite them. He lived a hundred miles away and had walked all that long distance to do this. Without an error this man recited the whole of the Sermon on the Mount. He was told, however, that if he simply memorized it, it would be a feat of memory, but nothing better; and that he must practise its teaching: whereupon his face lighted up and he replied, 'Why, that is the way I learned it. I tried to memorize it, but it wouldn't stick. So I tried this plan. I would memorize one verse, and then find a heathen neighbour and practise the verse on him: and then I found it would stick.' Ah, he didn't need to have any Mezuzah, this humble Christian. He got the commandments fixed in his mind, because he first lived them in his life.

L.S.D.

BY THE REVEREND SIDNEY H. PRICE, GREAT SHELFORD,
CAMBRIDGE.

'They offered unto him gifts.'—Mt 2¹¹ (R.V.).

When it is your birthday you always expect to receive gifts, and when it is other people's you like to give them presents too. Sometimes when you are unable to afford to buy a present, you puzzle your head until you think of something to make. Perhaps your mother will say, 'It is not so much the value of the gift as the thought and love it expresses.' And that, of course, is true.

When you read about those Wise Men who came to bring birthday gifts to Jesus, don't you wish you had been one of them? The gifts they brought were very costly, and you would not have been able to afford them. There is a hymn you probably know which says:

The wise may bring their learning,
The rich may bring their wealth.

Jesus says that if you cannot bring either of these,

there is another gift every one of you can bring, you can bring your L.S.D. I hear you say, 'But that is just what we have not got. L.S.D. is money, and we haven't much of that yet.' The gift Jesus means is something He wants very much from you. It is also the kind of present He wants to give you. This L.S.D. is much more valuable than money. I can see I am confusing you, so I had better explain just what this L.S.D. really is.

What is the best gift your father and mother give you? A good home, food, clothes, toys; anything else? Yes, many things. But why do they give you these things? It is because they love you, and Love is the golden letter 'L.'

There is a story about a little girl who watched the Wise Men take their gifts to the infant Jesus. How she wished she too had a present for Him. Feeling rather sad because of her poverty, she hung her head, and there at her feet were some lovely flowers. Quickly she plucked them and ran after the Wise Men to Jesus, and said, 'Here you are, Jesus, I have brought you these, and myself.' That is just what Jesus most wants, He wants you to bring Him yourself.

I knew a little boy aged three named John. One day he ran to his mother to tell her how much he loved her. 'How much do you love me?' she said. Looking up into her face he replied, 'All John.'

'S' stands for the shillings and other silver coins, but it also stands for something much more precious than silver. When we love people we try to help them, don't we? A little boy noticed how busy his mother was. She had a baby to look after, and dinner to prepare, and so many things to do. The breakfast things had not been cleared away. While she was busy, he crept into the kitchen, and as quietly as he could washed the cups and saucers and put them away. Because he loved his mother, he wanted to serve her. Service like that is much more valuable than silver.

'D' is only for coppers, yet in the coinage of Jesus it is a very valuable gift. You see it in every home where brothers and sisters are what brothers and sisters should be. You see it in hospitals where doctors and nurses do their best to make people well again. You see it in church when people love one another and love Jesus. 'D' is for devotion.

These are the gifts Jesus wants us to bring, lovely gifts. If we can bring these we are much richer than a man with plenty of money, unless he, too, knows the L.S.D. Jesus wants. Gold and silver and even the pennies are good gifts to bring

for our missionary boxes, but better than these is the L.S.D. which stands for Love, Service, and Devotion.

The Christian Year.

FOURTH SUNDAY IN ADVENT.

Sweet Reasonableness.

'Let your moderation be known unto all men.'—Ph 4⁶.

The Greek word here translated 'moderation' does not convey to the mind of present-day readers all the thought intended by Paul the Apostle. Seeking to discover in its freshness the meaning of this key word, Dr. Moffatt translates it 'forbearance.' But Matthew Arnold's phrase 'sweet reasonableness' brings the meaning still closer to us. And this is certainly one of the shining virtues of Christian men. In human relationships the lack of it becomes painfully evident. Without it harmonious progress is not possible. Its absence is the explanation of the darkest tragedies that have ever shadowed the history of man, and has resulted in fratricidal strife of such magnitude that for years stunned and staggering nations have been groping to discover a highway to peaceful prosperity.

In the more limited sphere of industry and commerce the same lack of sweet reasonableness has been felt. Common sense acknowledges that Capital and Labour are like scissor-blades—useful in co-operation, but when separated or even loosely held together, they are of little service. The success of scissor-blades depends on their close co-operation. So is it with Capital and Labour; they should be held securely together by 'sweet reasonableness.' All employers are not tyrants and profiteers, nor are all workmen diligent, oppressed toilers. Sweet reasonableness—sanctified common sense—should show plainly that the entire country must produce for the mutual benefit of all. This cannot be done unless the spirit of unfeigned confidence is established between employers and employed. The message of the Church to both is 'One is your master, even Christ, and all ye are brethren.' Browning saw and proclaimed this with fine courage. Out of material before us we can each unite in building cities of fellowship.

The common problem, yours, mine, every one's, Is—not to fancy what were fair in life
Provided it could be,—but, finding first
What may be, then find how to make it fair
Up to our means: a very different thing!

As Christian men and women we share the responsibility for the perplexing condition of affairs to-day. While the aggressive propaganda of Communism with its wild, unbalanced statements has been proclaimed in every land, and has deluded the unthinking by specious promises, the Christian Church has been content to whisper feebly within doors a message of goodwill and sound sense, that should be proclaimed from the house-tops. Every communist is a missionary. What about Church members? We leave it too much to official representatives, whose teaching capacity is often nullified by the multitudinous burdens laid on their shoulders. The urgent need of the Church to-day is preachers whose message will touch and transform the core of society. The salvation of nations will be more effectively secured by Saint Pauls and Wesleys than Machiavellis or Mussolinis.

Sweet reasonableness is necessary if Eastern and Western nations are to find a way to moral health and material prosperity. This can be achieved if the number of loyal servants to the 'Master of all good workmen' continually increases. Charity in judgment, cleanliness in dealing, and sincerity in thinking are elements in that sweet reasonableness by which the Kingdom is to be built, into which the nations may bring their glory and honour.

Much foolish criticism of missionary enterprise is due to confusing Western civilization with Christianity. We have spent ourselves and our resources in Westernizing Africa and India rather than in Christianizing them. In Kenya, for example, intelligent, thoughtful natives complain that we have broken down tribal discipline before it could be replaced by anything better. 'Before our advent, tribal discipline was a very real thing. It required no system of gaols, and was enforced by taboos, fines, eviction (a very real weapon), or death. Further, by the employment of large numbers of lads on tea estates and elsewhere, we take the adolescent away from his community at the very time when tribal discipline would, in old days, have been most potent. And in townships we open beer-shops where those whose tribal custom would not allow them to drink can break tribal custom under our protection. To Christianize is to offer a new creative spirit that will preserve and enhance all that is good, while eliminating what is evil in personal and community life. To Westernize is to offer or even enforce conditions whose influence may be detrimental to personality that has been reared in a simple environment.

It is a disturbing fact to thoughtful men, and cannot be other than harmful to the cause of Christ,

that there is a melancholy lack of sweet reasonableness in the Church's programme for evangelizing our own country. A dingy hall, an underpaid, undertrained ministry for an over-populated area of the poor, and a palatial sanctuary staffed with well-trained preachers and cultured assistants in areas of affluence appears to be the policy of the Church of our land. Sweet reasonableness would surely see that able men are made available for the most densely populated spheres and that they are as generously supported as those who minister in affluent but perhaps not less difficult places.

The shallow cry 'I care not what a man believes; only what he does is of importance' has been unmasked in all its mendacious stupidity. Men act on their beliefs. Belief determines character; 'as a man thinketh in his heart, so is he.' The urgent task of Christian men is to propagate the eternal truth of the gospel and the principles of Jesus with an earnestness and publicity equal to that of well-meaning but misguided enthusiasts, who have still to learn that man doth not live by bread alone. To complain that wrong ideas are capturing the minds of our working classes, while declining to share in the service of furnishing the elevating idealism of Christian faith to them, is certainly a lack of sweet reasonableness. An intelligent man's gift of service may be of more value than gifts of gold.

There is much need for 'sweet reasonableness' and forgiveness on all hands. Menacing clouds of suspicion and restlessness hang heavily on the horizon. Nation looks nation in the face, hungering for satisfaction and still smarting from war wounds. Let us not judge harshly, or without understanding sympathy, nations whose sufferings spring from the same bitter root as our own. Sympathy is a noble word, whatever some may say; but it has been soiled through expressions of tyrannous selfishness. Hate and malice are always with us, but only the spirit of forgiveness will soothe and heal the aching wounds they make. Christianity makes man great through reasoned forgiveness, and we all have opportunity to show the sweet reasonableness of a forbearing spirit. On no other basis will there be a real settlement, and it must be shown by and to every one.

Sweet reasonableness will terminate the blundering hostility that regards religion as a foe to labour. Mazzini declared that 'not until Democracy became a religious movement could it hope to carry the victory.' Carlyle with prophetic insight declared that the conflict of the future would lie, not between Tory and Radical, but between believer and un-

believer. Of all the forces that mould and control human destiny economics and religion are the mightiest. Not by bread alone, nor yet by the word of God alone, does man live. It is the will of God that man should have both, and he greatly errs who would put asunder what God hath joined together. No fair-minded person can be satisfied with conditions that hinder the development of personality, and deny men the opportunity of such comfort as is necessary to the discharge of domestic responsibilities. Nor should it be forgotten that even the most just economic conditions will not result in human satisfaction unless the spirit of reasoned goodwill is behind them. If out of the present turmoil there comes the will to peace and a sincere desire to co-operate, the strife shall not have been in vain. Many already discern glimmerings of dawnlight after the cheerless dark, and are convinced that much good will yet accrue if with sweet reasonableness we unite to rebuild nationalism on spiritual foundations.

The world is learning that the injury of one nation is the concern of all, while only the wilfully blind can fail to observe that the welfare of all nations ought to be the concern of each. Let us hope that the widespread upheaval of our day will result in wiser outlook and deeper sympathy capable of delivering us all from national prejudice and racial selfishness. With able leaders, wise in counsel and pure in motives, we may look forward to better days for all. We require men of scientific temperament and religious conviction who, beyond the strife of the present, see the beckoning vision of a nobler fellowship in which, by the glad consent of all, the leadership of the ablest will be fraternally accepted.

Problems are better solved by sensible men of sound character without genius than by men of genius without character. Character rather than cleverness is greatly required in all nations to-day. Browning declared:

The acknowledgment of God in Christ
Accepted by thy reason, solves for thee
All questions in the earth and out of it.¹

CHRISTMAS DAY.

'Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that

Jesus Christ is Lord, to the glory of God the Father.'—
Ph 2⁹⁻¹¹.

Christmas is with us again, and once again the ancient magic is working its spell. For a moment the strain and stress of a labouring world has slackened, and in the pause the simple pageantry of our childhood moves across the scene. We have lifted our hearts to listen again to the story of the angels singing, of the running shepherds, of the pilgrim kings. Our tired eyes have rested yet again on the sweet sight of the Virgin Mother and the Babe laid in a manger amid the cattle of an inn, and the familiar refrains have sounded in our ears. We have felt the Spirit astir that has sustained, against the pressure of the centuries, man's undying belief in the love of the good Father in heaven, and in the peace and joy made ours by the Babe of Bethlehem.

There is no tale so telling. Those of us who have seen the mystery play of *Eager Heart* have seen with a new force how the gospel of the Holy Babe fell like dew on the fatigue of the Roman Empire in an age so like our own, when the whole population had been drawn together out of their ancient homes into the homelessness of enormous cities; and the wealth, and hope, and promise of a splendid civilization had begun to sicken under a vast sense of disappointment; and humanity dimly suspected that it had gained the whole world only to lose its own soul; and the restlessness of panic shook it into strange and feverish credulities.

And to them, as to us, came suddenly out of the unknown silence of the East, from a stable in a village, the gift of a gracious peace, the restored simplicities of the pure heart, the sight of a home in its primitive perfection, the assurance of God made present among men in the Divine wonder of a little Child.

Ah, how the good tears started! How the cold hearts grew warm and young and tender again! God is with man, man is with God. Christ is born. Glory to God in the highest; on earth peace to men of goodwill.

The story is deathless; we can feel that still. But many, who are with us so far, are asking to-day whether it is not only as a story that it will so live on for ever. Quite true, they say, that the story can never lose its charm as a perfect symbol of the faith to which our whole being clings. God and man can be at one. That is the truth sealed to us. The high work of reconciliation is completed. The pardon and peace of God enter again and yet again into the manhood that is yielded to them. We have but to surrender ourselves to Him, and 'it

¹ W. E. Blackburn, *Christ shows the Way*, 52.

will be to us even as he will.' That is the law of life revealed through Jesus Christ. The knowledge gained through it is the essential matter. So long as the story conveys that, it has fulfilled all its purpose.

Why cannot we accept this way of putting the meaning of Christmas Day to ourselves? Let us think. The offer supposes that the whole significance of the gospel story lies in the new knowledge about God and about His inner work upon our souls which it serves to convey. Knowledge—that is what we have gained.

But the primal offer of Christianity is not knowledge of God. That is not its vital significance. As a fact, it leaves us in total obscurity about much that is essential to our apprehension of God, of His purpose with us. This does not matter to it; for what it professes to announce in its gospel is a deed which God has done. God has come into action on man's behalf. That is what it proclaims; that is its splendid news. God has put out His Will. A new step has been taken, a step which is final; for it releases into activity the full and ultimate resources of God's love. He has sent His only-begotten Son into the world. Nothing can go beyond that. The whole power of God has been brought to bear upon our human world. It is here as a power—a pushing, pressing, and aggressive force. It is here laying hold, possessing itself of us; shaping facts to its will; transforming human nature; purging, penetrating, piercing, fusing, burning, scouring, cleansing, breaking, throwing down strongholds, purifying, quickening, and transfiguring. It is put out upon us in vigour, in violence, in victory. God is in our midst, a very present help in trouble. God is helping, delivering, undoing fetters, bursting prison bars, binding the hostile powers, stripping strong and evil tyrannies of their armour, spoiling their goods. God is here loosing, pardoning, conquering; a tremendous, overpowering fact. That is the Christmas gospel. That and nothing else. That and nothing less. Here is the wonder that staggers St. Paul. 'It is the exceeding greatness of his power to us, according to the mighty power which he wrought in Christ, when he raised him from the dead and set him on his right hand far above all principalities and powers and might and dominion, and hath put all things in subjection under his feet.'

Dr. Stanley Jones, in *Christ at the Round Table*, illustrates this as follows:

'W. E. S. Holland tells of a Christian student who was given to secret immorality. He was introduced to a missionary, and in a few months

came back transformed. Several months later there was a Hindu student in the same immoral condition. There was no use to talk to him about Christ, for he was uninterested. So Holland went to the best Hindu he knew, the head of a reforming sect, and told him of the two cases. "Now tell me," he said, "of a Hindu saint or teacher to whom I can take this lad: a Hindu home, or institution, or influence where there is good hope of his being reformed. I want him saved this week." He shook his head. "What," said Holland, "can Hinduism do nothing for the case?" "No," he said sadly. "Then what am I to do?" asked Holland. And the reply came: "Can you not take him to your chapel, pray with him, read the Bible to him, lend him the lives of the Christian saints?"'

Of course such acts are, also, revelations of God's mind; they add to our knowledge of Him. But this knowledge does not carry us away from the phenomenal facts; it concentrates our attention upon them, it intensifies their significance. 'God so loved the world that he sent his only-begotten son.' We learn that God is love, but we learn it in and through the fact that He sent His Son. The fact is the proof, the pledge, the evidence of the love.

And observe, our knowledge, far from outgrowing the fact, has yet got but a very little way into the fullness of its reality. The fact that God sent His Son contains far more meaning than has ever yet been found in it. The love disclosed in such an act is itself inexhaustible; we never come near to the end of it; it goes far beyond our powers of comprehending it; and, therefore, the fact stands on and on over our knowledge of it.

And we therefore cannot but examine and verify with keen insistence, with passionate anxiety, the witness of those who stand before us saying, We saw it; this is what He did; 'that which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled—for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us—that which we have seen and heard declare we unto you, that ye also may have fellowship with us.'

A deed wrought in power by God: is not that the gospel which we need to-day? Would anything short of that be a gospel at all? In the world of morals we have found to our cost that mere knowledge is not power. This is our melancholy prerogative in Nature; that we can know and

not do ; that we can desire good and yet find ourselves impotent to obtain.

Any one with eyes to see knows of a thousand things done under our very eyes which, to a Christian conscience, are absolutely intolerable. True, we are beset by many problems to which we can see no solution. We grope in great darkness and see no light. But is that blindness not judicial ? Are we not stricken with blindness because we will not or cannot do the things that we do see ought to be done ? If we would but be true and brave about what we know to be wrong we might find light where, now, we cannot see our way. But where is our courage to go forward in doing that which we know ought to be done ?

Dr. Gilkey, in his Barrows lectures, has told of a young Chinese who had finished his studies in New York and was about to return to China to become superintendent of schools in one of the large Chinese cities, who said to Dr. Fosdick : ' I want Christ, and I want Christ because I want power that I may live a serviceable life for my people before I fall on sleep.' No Chinese, going back to China or already there, has yet been reported as saying that he wanted Mr. Bertrand Russell or Professor Dewey because he wanted power that he might live a serviceable life for his people.

And, in the personal life, is not the cry that goes up so plaintively, so deplorably, from us all, a cry for power ? Spiritual energy is so weak, spiritual aspiration is so thin ; we cannot get on ; we cannot escape out of the night ; we struggle and struggle with a strange futility, like men in a dream.

It is not our great sins that break the heart. We know where we are with them ; we have discounted them in making up our accounts. No, it is the impotence of the good in us which is so terrible and so alarming ; it has in it the note of death.

And it is to those stricken with this terror, whether for society or for themselves, that this great consolation is given. The gospel is proclaimed again, of a deed of power wrought in our very midst ; wrought once for all ; wrought in real and actual verity of fact ; wrought with a knowledge that is undying, that no weariness of time can touch or stale ; wrought by the might of the Almighty God into our very flesh and blood ; done unto us so that His will smites into our will, and His love flings itself into the core of our life.¹

SUNDAY AFTER CHRISTMAS.

Light and Darkness.

' And the light shineth in the darkness ; and the darkness apprehended it not.'—Jn 1⁸ (R.V.).

This is one of those large, simple, luminous sentences, so characteristic of the writings of St. John. Here, in a single sentence, is the moral history of every individual man, the moral history of our race, the moral history of our world. There is light and there is darkness, and there is perpetual struggle between the two, the light seeking to banish the darkness, the darkness seeking to overwhelm the light. There is light and darkness in the physical world. There have been morning and evening from the first day. But in the physical world light gives place to dark and dark gives place to light in regular and ordered sequence. They *succeed* one another, they do not co-exist. But in the moral world light and darkness co-exist side by side. They are for ever contending for the mastery.

1. This is the moral history of *every individual man*. ' The light shineth in the darkness.' There is a measure of light in every man. Some, it is true, enjoy more light than others. We who live in a country like this, which has been blessed with Christian teaching for centuries, possess fuller light than do—let us say—the primitive peoples of Papua or the half-savage people of the heart of Africa. But no one is entirely without light.

In his *War Diary* Lord Riddell preserves a certain description which Mr. Lloyd George gave of Lord Kitchener. He said he was like a revolving light-house, sending forth periodically great shafts of light which were then followed by total darkness ; now and again there would issue from him some word of almost prophetic insight and foresight, a beam of light that illumined the whole field, and then would follow times of utter silence. Another illustration of this fact about human nature which the Evangelist here enunciates will be found in Mr. Hutchinson's latest story, which he entitles *The Soft Spot*. It is the story of a man who had plenty of good impulses, but there was a ' soft spot ' in him—it was love of his own comfort and ease. Life for him was a continual struggle between his better impulses and this besetting weakness of his. He really and truly loved his brother, but when reports of his brother's death, while engaged in an exploring expedition in South America, reached England, he went out, not to try to find his brother, but to find proof of his death that the estate might become his. When, after all, his brother turned up alive and well, he was honestly

¹ H. S. Holland, *Vital Values*, 13.

glad to see him ; but again, one day when his brother was out hunting, he saw him riding straight on to a barbed-wire fence. His first impulse was to shout, and then thoughts of his own comfort intruded themselves and the warning shout was not given.

2. 'The light shineth in the darkness'—this is not only the moral history of the individual man, it is also the *moral history of our race and of our world*. There is good and evil in our world, and the history of our world is the history of the struggle between the two. That is how Zoroaster, the great Persian prophet and sage, conceived of the world—it was a sphere of conflict between Ahura Mazda, the power of light and truth, and Ahriman, the power of darkness and evil. And so it is. The light shines. The race is continually getting visions of finer and nobler heights of living. But it shines in the darkness, for every attempt to scale these loftier heights is fiercely opposed by all the vested interests of evil. We need not go beyond our own day and time to find abundant illustrations of this. Take the matter of the Economic Conference held not very long ago. It was held to promote world recovery by a fuller recognition by the nations that they were members one of another. Admirable speeches were made at the beginning of the Conference about the abolition of trade barriers, and so on. Statesmen saw what ought to be done. But when it came to practical action each nation stood stiffly in defence of what it conceived to be its own interests, and in the last resort nothing was done. The light shone, but it shone in the darkness. To broaden the issue a little, every sane person knows that the happiness of the world's future depends upon the cultivation of a generous internationalism. Wise and serious men recognize this and emphasize it. But they do not, by any means, have it their own way. We are witnessing a revival of internationalism—fierce and aggressive, as in the case of Germany.

3. Now all that has been said up to this point is true to fact—this little sentence puts into a few words the moral history both of the individual and of the race. But it was not of the struggle between light and darkness which goes on in the individual soul and in the world-soul that the Evangelist was thinking. He was thinking specially of Jesus and of the reception *He* met with. In the preceding verse he says that 'in him,' *i.e.* in the Incarnate Word, 'was life, and the life was the light of men.' The struggle between darkness and light, between good and evil, came to a head and focus in the conflict between Jesus and the world of His day.

From the very beginning Jesus had to face a hostile world. Herod sought to kill Him in His cradle, and priests and scribes at last put Him to death. Here is the life of Jesus in a sentence—'the light shineth in the darkness.'

And this, the Evangelist says, was the reception the light met with. 'The darkness apprehended it not.' Now that Greek word translated 'apprehend' is not altogether easy to understand. The word means 'to lay hold of,' 'to seize.' We talk about 'seizing a point' in the sense of understanding it. And the translators quite evidently have decided for that meaning here. 'The darkness apprehended it not.' Of course that translation makes good sense, and it is a true description of the reception Jesus met with. The people of His day simply did not understand Him. They did not appreciate Him.

But we are inclined to agree with those commentators who say that 'apprehend' is not an accurate translation. The word occurs in another passage in this Gospel, and there it is translated 'that darkness overtake you not.' The sense there cannot be doubtful. The darkness 'overtakes' men in the sense of coming down upon them and enveloping them. As applied to light it includes the further notion of overwhelming and eclipsing. That must be its meaning here. The darkness did not overwhelm and extinguish the light. So that then the verse would read, 'The light shineth in the darkness, and the darkness did not overcome it,' or, as Moffatt translates it, 'but darkness did not master it.'

It *did* look as if the powers of darkness had triumphed when Jesus hung upon the Cross on Calvary. It looked as if the light had been eclipsed, extinguished, finally put out. But on the morning of the third day the grave was found empty, and Jesus revealed Himself to the disciples alive. The men who had jeered at Jesus as He hung there in mortal pain were in a few weeks at their wits' end as to what to do about this Jesus and His followers. They stoned Stephen, they sent James to the scaffold. But it was in vain. These are little sentences which tell us of the progress of the struggle. 'Many that heard the word believed.' 'They therefore that were scattered abroad went about preaching the word.' And that has been the story of the conflict all down the centuries.

Let us think of the old story of Latimer and Ridley as they went together to the stake. 'Be of good cheer, Brother Ridley,' said Latimer. 'We have lighted such a candle in England as by the

grace of God shall never be put out.' And it has not been put out.

However the winds may blow it about ;
Latimer's light is here to stay
Till the trump of the coming judgement day.

And all this is true not simply of the Church and of the Christian faith, it is true of every good cause. The cause of social betterment, the cause of peace, the cause of internationalism—they all seem at a discount to-day. But let no one imagine that the darkness is ever going to swamp the light. The end of all these conflicts of ours will be the triumph of the light—the darkness cannot master it.

That is one of the marks of the new earth which God is creating—'There shall be no night there'—the last remnant of darkness shall have been abolished. So let us be of good cheer !¹

THE EPIPHANY.

The Gifts of Epiphany.

'When they had opened their treasures, they presented unto him gifts : gold, and frankincense, and myrrh.'—Mt 2¹¹.

The Gentile world has unpacked its treasures in the presence of the King that it may yield them up as the gifts which are due to Him. The gifts that it offers are of the things that were most prized in that Eastern world—the precious gold, the fragrant incense, the healing and comforting myrrh. They are symbols, those gifts, of all that man has to offer, of all that too often he desires to store up as treasure for his own enjoyment. For us, gold is the symbol of all man's mastery of the earth and all its material results. We would keep it jealously stored up in our treasure-packs, or draw it forth only to spend it still more jealously upon ourselves. And so long as we do either the one or the other, it belongs to that material order which must perish in the using. Only when we dedicate it to the Lord of Right, to whom it is due, does it increase with the using and become part of the treasure which enters into life itself and will endure there when we no longer are. And let incense be for us the symbol of man's thought. That, too, may be among the treasures which we would jealously reserve to our own use and advantage. The activity of the mind may be self-centred and, in the truest sense of the word, materialistic. Only by offering itself to the Lord of Truth can it gain its share in the eternal order and minister fully to that life which is made for truth. And again let the soothing myrrh stand for

the activity of the heart, of all the affections that are hidden in life for its sweetness and purification. But that activity, too, will inevitably lose itself and become distorted into something altogether baneful if it will not lift itself in patient and arduous self-offering to the Lord of Love.

1. *The Gift of Gold.*—We are made for action. It is in us to subdue the earth and to make it fruitful, to reduce its baffling disorder, its obstinate sluggishness, its lazy barrenness. To sit with folded hands, content with things as they are, however good they may be, to refuse the urgent inner call to modify increasingly all that is without us, to repress the instinct that tells us that the best we know can be bettered and that we are here to better it—that is somehow to fall short of even ordinary manhood. And in improving things, man has learned to grow himself. The reach of his spirit has enlarged.

And it was the sturdy realization of the crudeness of the concrete fact that led the old Hebrew writer to speak of the necessity that drove man forth to conquer the earth as the primal curse. So, indeed, surely it would seem, for its most immediate result has been the lust of possession, a lust which has become fiercer in its impulse and more relentless in its temper with every fresh satisfaction it has compassed. Think what this lust has accomplished, what it is accomplishing at this hour. It has permanently enslaved a large section of mankind by condemning it to an incessant routine of hard mechanical toil which leaves bare room for food and the heavy sleep the exhausted body demands. And another smaller section it has still more tragically liberated from every wholesome restraint and launched upon the pursuit and invention of the most degrading luxuries, of the most soulless pleasures, of the most frivolous and unhealthy amusements. Between these two sections, indeed, lies the vast body of sane humanity. But even here how inadequate is our realization of the great trust which God has committed to us in our capacity for action, in the irrepressible purpose of the human will ! We have hardly yet begun to realize it as an imperative social duty that we should organize the total industrial effort of the community in the interest of the worthiest and completest life that is possible for each. Yet so alone can our industry be moralized and humanized. We do not wish to deny that that accumulation is due to the differences of will-power and aptitude which characterize us as individuals. Yet there are other things which we must also remember—namely, the immense responsibilities and duties which devolve upon the

¹ J. D. Jones, *Morning and Evening*, 197.

few who by their superior skill in acquiring wealth control the lives and destinies of the many whom Nature has less efficiently equipped. It is not wonderful, perhaps, if some of us are persuaded that the time has come for a large social control of those responsibilities and regulation of those duties. We do not want, no sensible man wants, an equal distribution of existing wealth. That would be to stereotype and universalize poverty, and to sterilize effort. But we do want to recover for each the creative opportunity of turning to the best and most fruitful account that capacity with which Nature has endowed him. To labour for such an end is to redeem and justify our wealth by offering it as an acceptable sacrifice to the Lord of Justice. How little we need for our strictly personal use—wholesome food and decent shelter and healthy amusement, and the due equipment for carrying on our special work—all but the last the commonest or the cheapest things that Nature yields to our patient forcing of her hand. Well, outside those necessities all that we have is due to the Lord of the common right. And in offering it all to Him and to the execution of His beneficent designs in the world of men, we are truly offering Him also ourselves and all that we had to spend upon ourselves in equipping ourselves for His service. If, on the other hand, we fail to render it to Him, we are frustrating, or at the least resisting, the coming of His righteous society and ruining ourselves in a wanton self-indulgence.

2. *The Gift of Frankincense.*—All fruitful action is profoundly rooted in thought. True, the roots may strike so deeply that there need be no conscious dependence upon them for the purpose of specific action. It is just when a tree has got secure and massive grip upon the soil that its growth becomes steadfast, uninterrupted, assured. Yet there was a time when it was struggling for the mere right to exist. And even when the tree has made its grip secure, its effort to exist is never so unimpeded as it seems.

Is not this the parable of our human life? Our conscious individual life has no higher measure of its worth, nay, of its very reality, than the extent to which it gains living hold upon the ultimate and eternal truth so that all its branches may be strong and beautiful and its fruit rich and satisfying.

And yet think of the ordinary activities of our minds. How little concerned we are with making them an offering to the God of Truth! Think, for instance, of what a wild orgy of self-seeking and self-assertion the world of modern business has become. Instead of being an associated effort of

human wills to force a reluctant Nature into yielding us its utilities, it has become the unblushing attempt of the strongest to monopolize those utilities and control them in their own individual interest. And why has such a monstrous defiance of the most elementary principles of human justice become possible? It is simply because the whole business activity of man had grown up as an affair of blind and irrational haphazard. If he had realized, what the very word would have taught him, that wealth meant well-being and that the associated production of wealth had no other meaning and purpose than the social diffusion of well-being, then the industrial structure serving its true purpose need have feared no cataclysmic disaster.

And yet it is not enough that in this matter we have not made of the uses of our mind an offering to the Lord of Truth. There is worse behind. For we have made of them an offering to the Lord of Untruth. Think of the gigantic abuse of brain-power which has gone to the transformation of common industry from the peaceful and considerate partnership which it ought to be into the cruel and truceless warfare which it is—the ever-extending ramifications of merciless underground intrigue, the lying or at the least grossly misleading advertisement, the development of bribery into a fine art. And the tragedy of it all is that the agents of this universal mischief are also its most pitiable victims. They are its victims because they do not suspect the mischief which they are working, or, if they do, have to harden themselves to perpetrate it on pain of going under.

No faith can exist which is not rooted in reason, in the unceasing effort of the mind to apprehend the import of life, and to exhibit in action and in every outward expression of our life that truth in which life itself is rooted. True, we shall never apprehend it fully. But so long as our effort to gain hold upon it is real, patient, sincere, it purifies life, it brings us nearer to the God of Truth.

3. *The Gift of Myrrh.*—To us who have been moulded by the long tradition of Christian life, God is supremely the God of Love. But have we thought of what is implied in this certainty of ours? Emerging, perhaps hardly, from sterner conceptions of God, we turn with relief to this picturing of His nature so fully authorized by the evangelical witness itself. And we do not wish to deny that there is legitimate reason for the relief. We can trust a perfect love as we can trust nothing else in the world. Yet let us think again. How can we answer this love of God? If perfect love casteth out fear, an imperfect love ought to be its greatest occasion.

And so it is that when religion has become the definite recognition of God as Love, it has become more and not less exacting. Its exactingness is henceforward from within, the soul's own demand upon itself.

But there is still another reason for the difficulty of any true service of the God of Love. With regard to the use of the mind we know with something like accuracy when we are serving God through it and when we are turning it to evil and destructive account. But our whole emotional life much more easily escapes our judgment. It is so instinctive, so immediate, so overwhelming. It was not so much the positive evil of his own heart that alarmed St. Augustine as its utter confusion, its chaotic play of feeling, the inexplicable suddenness and tyranny of its movements.

But we are sure that if the emotions are not enlisted in the service of action, action itself must remain arid and ineffectual for any high human end. We recognize the truth of that saying of the author of *Ecce Homo*, 'No heart is pure which is not passionate, no virtue is safe which is not enthusiastic.' And so we are growing to learn the terms on which alone we can offer the activity of the heart as a worthy sacrifice to God, as indeed our only reasonable and satisfying service of His will. We *can* control our emotions into a permanent motive of conduct. And we must in the interests of our soul's health gain such control.

And with this change of view, at once its cause and its effect, there has come the sense of the close alliance of all life. And here is the inexhaustible field of activity for the human heart. Here is the promise of its infinite growth towards its destined perfection. The heart alone has the immediate key to that communion which makes us. It is the healing ointment which soothes all the wounds of life. It is the myrrh which can deaden the sting of even the fiercest pain, which will allay the bitterness of that cup of suffering from which all must drink. So may the activity of the human heart become the worthiest instrument of the most perfect offering to the God of infinite mercy, the God of redeeming love.¹

FIRST SUNDAY AFTER EPIPHANY.

The Two Sides of Sympathy.

Rejoice with them that do rejoice, and weep with them that weep.—Ro 12¹⁶.

Here is one test and triumph of our Christian faith; does it move us to enter into the happiness and into the troubles of other people?

¹ A. L. Lilley, *Nature and Supernature*, 5.

Such a habit of fellow-feeling is one of the ethical forces which go far to foster justice and harmony between different classes in a nation or between different peoples in the world. Bad blood is made when people come to feel that others care very little for their welfare or are indifferent to their misfortunes; the consciousness of this drives men and women apart, and it may take long for them to overcome the sullen suspicion that they are being neglected by their fellows. Nothing is worse for this world of ours than the spirit which makes people act as if they were thinking, 'I am I, and you are you—and that's the end of it.'

We, are we not formed as notes of music are
For one another, though dissimilar?

As we live together, there is not a week which does not bring its ups and downs to some within our circle; sunshine streams into one life, clouds gather over another. Rejoice; then, with them that rejoice, and weep with them that weep. Such is the Apostle's direction for our Christian behaviour. We want to say three things about it.

First, that *it is more easy to do one of these than both*.

Most of us are specialists in character; that is, by temperament and training we have our strong points and our weak points, inclining more readily to one side of this broad duty than to the other. Thus, some folk have an instinctive gift of sympathy. Any trouble or pain among their friends at once calls out their powers of relief and generous aid. Yet the strange thing is that these same natures are not always so responsive to the happiness of their fellows. Then again, as we know, there are hearty, sanguine souls who like to rejoice with their companions. But they tend to hold aloof from a man who falls or is hurt, largely because trouble is a depressing thing, which seems to lower their vitality.

The difficulty is to be all-round, to rejoice with the joyful and to weep with the sorrowful. And, to begin with, very few of us are capable of this broad contact. Some notes in the music do not seem to be formed for us. We lean to one or other of these sides in sympathy, and perhaps we are not altogether dissatisfied with ourselves if we can manage to perform at least one of them, to play our tune in the human relationship either on the black notes or on the white.

The second thing is, that *it is more easy to show sympathy with trouble than to rejoice with happy folk*. We can see the truth of this if we look at the very word 'sympathy.' Originally it denoted feeling

with others, entering into their lives with a cordial human interest, whether they were unfortunate or in good spirits. But nowadays sympathy means fellow-feeling with the sad or wounded who have come down in the world. The term has been narrowed, because sympathy with pain and loss was found to be the more obvious channel for ordinary people. Successful men and women may not always want our congratulations; they have lit their own fire, and they sit round it to enjoy themselves, better able to dispense with our company as a rule than those who are out in the cold. Victims of trouble are more grateful for sympathy. Also, it does appear to be more of a duty to sympathize with folk in their handicaps and losses. For decency's sake we would be ashamed to remain callous in presence of a friend's distress; but when some one prospers, it's a different matter. For here we encounter an insidious temptation to envy.

In *As You Like It*, Shakespeare describes two brothers, each in love with his chosen mistress. One succeeds in his courtship. Whereupon the other exclaims, 'How bitter it is to look into happiness through another's eyes!' That's a candid confession; it is not simply a word for the stage but for the drama of human life, as we have to play it.

It is not always easy for the sorrowful and the afflicted to rejoice in others' good. Macaulay describes the 'turn of the tide' in the reign of James II., when Lord Delamere, whom the King sought to ruin, was acquitted by the Peers.

'The public joy at the acquittal of Delamere was great. The reign of terror was over. The innocent began to breathe freely, and false accusers to tremble. One letter written on this occasion is scarcely to be read without tears. The widow of Russell [who had been unjustly executed in the previous reign] in her retirement learned the good news with mingled feelings. "I do bless God," she wrote, "that He has caused some stop to be put to the shedding of blood in this poor land. Yet, when I should rejoice with them that do rejoice, I seek a corner to weep in. I find I am capable of no more gladness; but every new circumstance, the very comparing my night of sorrow, after such a day, with theirs of joy, does, from a reflection of one kind or another, rack my uneasy mind. Though I am far from wishing the close of theirs like mine, yet I cannot refrain giving some time to lament mine was not like theirs."'

The third thing is, that *it becomes more easy to do both, as we grow older.*

Taught by time, my heart has learned to glow
For others' good and melt at others' woe.

So one of Homer's heroes sang. It is, indeed, one of the lessons to be learned in the long school of time and experience, the school where we never finish our education. The years may bring us this good discipline. Taught by time, we may master the two sides of the problem.

There's a sweeping, intolerant note in our youthful views of other folk, and it is only as we get older, for the most part, that we acquire the power and desire to enter into the little troubles and joys of our fellows, without feeling that we are thereby being taken away from our own line. When we begin life, we expect others to rejoice with us rather than to be called upon to rejoice with them. And we do tend, do we not, to demand sympathy rather than to extend it? In one of his studies Walter Pater describes a young French lad in the sixteenth century, a shy, sensitive soul, who 'in the sudden tremor of an aged voice, the handling of a forgotten toy, became aware suddenly of the great stream of human tears falling always through the shadows of the world.' That is a beautiful description, but it is not typical.

No, and not even the passage of the years will bring the wide power of sympathy to us, for older people may be just as selfish and envious as they were in their youth. 'Taught by time'? But time and experience together simply offer us the opportunity of learning the deep lesson of which the Apostle is speaking.

Dr. Reid in *The Springs of Life* says: 'There is a suggestive little story of Galsworthy's about a juryman who found himself during the Great War trying a soldier for attempted suicide. His reason was that he could not bear to be separated from his wife. Most people laughed. But this juryman began to think. He had caught a glimpse of something that had never come to himself, and as he went home he longed to go to his wife and say: "I've learnt a lot to-day—found out things never thought of. Life's a wonderful thing, a thing one can't live all to oneself; a thing one shares with everybody, so that when another suffers, one suffers too. It's come to me that what one *has* doesn't matter a bit—it's what one does, and how one sympathizes with other people. . . . It's the first time I've ever felt the spirit of Christ. It's a wonderful thing, really priceless.'"

When one Evangelist described His ministry, he noted that the first house Jesus entered was a home where some one lay sick; Peter's mother-in-law

was ill with malarial fever, and Jesus went to that anxious home at once. Another evangelist, recalling his own memories of the same ministry, remembered that Jesus began by attending a wedding; He went to a house full of happy guests and friends, to share their delight. So His Spirit ripens in us the same generous fruit of rejoicing with the joyful and of sorrowing with the sorrowful, a double fruit. We learn from Him, if we are learning anything, to be more at one with each other in the ups and downs of our common life. Within the Christian fellowship, if it be a reality at all, we are disciplined gradually to be more fully sensitive to the lives of those who are within reach of us,

alive not merely to 'the stream of human tears falling through the shadows of this world' but also to the rise of cheerful happiness in life after life around us, like a fountain leaping into the sunlight. Never let us be so busy with ourselves, so absorbed in our own prospects of joy or of trouble, that we have no time to stand beside both of these experiences in the case of our neighbours. Let us be more aware of how they are faring.¹

'I prayed to God,' says George Fox, 'that He would baptize my heart into the sense of all conditions, so that I might be able to enter into the needs and conditions of all.'

¹ J. Moffatt, *His Gifts and Promises*, 176.

The Heretics of the Church and Recurring Heresies. Socinianism.

BY PROFESSOR W. D. NIVEN, D.D., TRINITY COLLEGE, GLASGOW.

SOCINIANISM is not a single heresy; it is a coherent heretical system. While it had little or nothing of its own to say on some subsidiary topics that are usually handled in theologies, yet on all the essentials it had its own view. As a system it hangs together; no part could be changed without changing all. It has its own doctrine of God, its own Christology, its own soteriology, its own anthropology, its own view of Scripture, the Church and Sacraments, its own eschatology. 'It is a complete and well-digested system, professing to present a full account of all the leading topics which it most concerns men to know, of everything bearing upon their relation to God and their eternal welfare.' 'It is characterized throughout by perfect unity and harmony, by the consistency of all its parts with each other, and by the pervading influence of certain features and objects.'¹

We shall set down as concisely as possible the main features of that coherent system which finds classical expression in the Racovian Catechism, omitting a good deal of the matter—e.g. invocation of Saints and image-adoration—on which Socinians were in close agreement with Evangelicals; then we shall look at its history, and finally at its influence.

I. The Racovian Catechism had a longish history

¹ W. Cunningham, *Historical Theology*, ii. 171, 183.

of its own and acquired its final form only by degrees. Several able men laboured successively towards perfecting it. It was first published in Polish in 1605, and was translated into German in 1608, and into Latin the next year—the Latin version being dedicated to James I. of England. This was reprinted in England in 1651 with a Life of Socinus prefixed. In 1652 the English Parliament ordered the book to be burned. An edition in English, however, was printed abroad in that same year, the translator being perhaps John Bidle, 'the father of English Unitarianism.' The work was by no means a close translation, in several places being rather a paraphrase. About 1665 Schlichting published a new edition considerably revised and enlarged. What may be regarded as the final and authoritative edition appeared at Amsterdam in 1680, the long title bearing that the original work had been revised and improved by Krell, Schlichting, Ruarus, and Andrew Wissowaty, while notes by Benedict Wissowaty, and an anonymous F.C. (probably Florian Crusius) had been incorporated.²

The main characteristic teaching is as follows: The method of serving God which He has Himself declared by Christ is the Christian religion, and may be learned from Holy Scripture, especially the New Testament, the authenticity of which is demon-

² T. Rees, *The Racovian Catechism*, Introd.

strable. All that is said about the Old Testament is that the New Testament bears witness to its authenticity. In things necessary to salvation the Scriptures are sufficient. Yet right reason (*recta ratio*) is of great service, so are teachers (Sect. i.).

The way of salvation consists of knowledge of God and Christ, knowledge, however, accompanied by its proper effects, efficacious faith and exemplary conduct (Sect. ii.).

God is the supreme Lord of all things, with dominion over all things and absolute. He determines whatever He chooses (He cannot choose what is inherently evil), at pleasure He ordains laws and appoints rewards and punishments. Necessary to salvation is knowledge of God as existent, as unitary, as eternal, as perfectly just, wise, and powerful. The triune God is a contradiction in terms. A 'person' is nothing else than an individual intelligent essence, and three 'persons' imply three individual essences. Trinitarians lamentably err, deducing their arguments from passages of Scripture ill-understood. Their view destroys monotheism, tarnishes the glory of God, and constitutes an obstacle to belief in the gospel (Sect. iii.).

Christ was a mortal man, but by no means an ordinary man. He was born of the Virgin and wrought miracles. His life was one of perfect holiness. He was endued by God with divine wisdom and power, entrusted with a divine authority for the exercise of an embassy to men. He was raised from the dead and exalted to supreme authority over all things, and so was made to resemble, or indeed equal, God. Christ is not divine in the sense that He is of the essence of God. One person can no more be at once God and man than one thing can be both fire and water. He was not pre-existent; texts which seem to affirm that are capable of another interpretation (Sect. iv.).

Christ is prophet, priest, and king. As prophet He perfectly reveals and confirms the hidden Will of God. He acquired His knowledge by being translated to Heaven before His ministry opened. He returned to earth to reveal God's promises and precepts which together constitute the New Covenant. In this very long section, which forms a large part of the whole book, we need attend to only some points. Under the precepts come worship and sacrament. As to worship, Christ as well as God is to be adored and invoked. We may address our prayers to Him as often as we please; we adore God as the first cause of our salvation, Christ as the second (Sect. v. 1). As to the Sacraments, Baptism is a rite of initiation for those who make profession; infant baptism is excluded (Sect. v. 3). The Lord's

Supper is a rite of grateful commemoration as against Roman, Lutheran, and Calvinistic views (Sect. v. 4). Among the promises of God is the Holy Ghost. The Holy Spirit is not a 'person' of the Godhead; that which is of God cannot be God. It is an energy or virtue flowing from God to men and communicated to them, whereby He separates them from others and consecrates them to His own service. Men can believe the gospel without any internal gift of the Holy Spirit (Sect. v. 6). It is very significant for Socinianism that the topic of Christ's death should be treated under this heading of the prophetic not the priestly Office. Christ as prophet by the Divine Will suffered for our sins and underwent a bloody death as an expiatory sacrifice. By His death a most certain right to a remission of sin was created for all sinners. The death of Christ confirms to us the Will of God for our salvation; Christ's resurrection rendered His death effectual for salvation. The notion that Christ in His death made 'satisfaction' for our sin, that He paid a debt for us, is erroneous, false, and exceedingly pernicious. By His obedience Christ through the Grace of God obtained remission of sin for all believers (Sect. v. 8).

By faith we attend to promises and conform to precepts. Faith is such an assent to doctrine that we give ourselves up to obey God's Will whereby we obtain His promises. Salvation follows a lively faith working by love (Sect. v. 9).

Man was originally created mortal (Sect. i. 1). Man can obey God if strengthened by divine aid. The first man was not deprived of free will though he sinned. Adam's sin, a single act, could not deprave his own nature, much less that of his descendants. Man is not depraved so as to be unable to obey God. A certain disposition to sin is engendered by habit. Predestination is altogether false, it would destroy religion and ascribe to God things incompatible with His nature (Sect. v. 9). As priest, Christ prayed for men while on earth, became a victim on the Cross, and appears in the presence of God for us (Sect. vi.). As king, Christ at the right hand of God has all power in Heaven and in earth and rules men and angels, death and hell (Sect. vii.). The Church is the society of Christians. The only mark necessary is the holding of the saving doctrine. As a society it needs certain officers, but these latter do not need to be 'sent.' This is a rather obscure point, probably ecclesiastical ordination or commission is what is deprecated (Sect. viii.).

Some remarks are called for as to this Catechism and its contents:

(1) It is nothing more than an expression of views

on which Socinians were generally agreed at the time. Socinians never regarded it as of more or less binding authority in the same way in which Roman, Lutheran, or Calvinistic symbols were binding. That would have contradicted a fundamental principle of theirs that every man had the right to read the Scriptures, and by the exercise of his 'right reason' thereon come to his own views; in that they claimed that they were the most faithful to the principle of the Protestant Reformation. The Catechism was designed to afford a clear account of what Socinians believed, and to be a statement of faith in the eyes of the law at a time when they were concerned to enjoy State protection as a 'fourth church.'

(2) In the Catechism it is obvious that eschatology receives scanty treatment. From other sources we gather that in general Socinians held that the body which is buried perishes, that immortality is the gift of God to the righteous, and that their souls are clothed in a new spiritual body.¹ Some of the earliest and most famous leaders such as Krell, Schlichting, Wolzogenius, and the two Wissowatys held regarding the Resurrection and the punishment of the wicked, 'This is one part of the Christian faith which whosoever has not, has not the whole faith.' By the beginning of the nineteenth century, however, Socinians generally held to either conditional immortality or universalism.²

(3) It is clear that the denial of the Trinity and the true Divinity of Christ are only part of the system. They were never either starting-points or culminations. If we use the 'razor of Occam,' Christ need be no more than a highly-gifted or privileged man in a scheme which has the Socinian view of God as *Dominium absolutum*, and regards Christ's work in Redemption as essentially no more than the revelation of God's Will and the exhibition to men of an example. It was the Atonement, not the Incarnation, in which Socinus was really interested.³ His view of the Atonement is such that not only is a God-man not necessary, but no sacrifice of any man or any thing is inherently necessary. God by His arbitrary Will appointed the death of Christ as the condition of His remitting sin; but He might have dispensed with even this kind of 'token-payment.'

(4) Most if not all of the Socinian doctrines have a familiar sound. The originality of the Catechism

lies not in any single element, save the curious notion that Jesus was translated before His Ministry to be instructed, but in the consummate skill with which doctrines that had had a considerable history are combined into a logical and imposing system. The doctrine of God comes from Scotus and the later nominalism. Those schoolmen were not Socinian only because they carefully refrained from intruding their philosophical principles into the sacrosanct domain of ecclesiastical dogma. Once the Reformation had invaded this region, the Socinian doctrine of God was the obvious outcome of Scotism. Socinian anthropology is an almost exact restatement of Pelagianism, burnished and buttressed by the humanistic optimism of the Italian renaissance. The apotheosis of the man Jesus is as old as Ebionism. The view of the Holy Ghost is reminiscent of much ante-Nicene thought and of the Pneumatomachi. The conception of faith has much more in common with the mediæval view than with Protestantism. The notion, no doubt sincerely enough entertained by the old Socinians and expressed by many modern Unitarians,⁴ that Socinianism was just the result of a criticism of Roman Catholic religion pushed into regions that Luther and Calvin left unexplored, due to nothing but untrammelled study of Scripture, can scarcely be accepted as meeting the case. As Harnack remarked, Socinianism is a step back⁵ not an advance upon Luther or Calvin.

No one will be so foolish as to imagine that Socinus deliberately picked up those old heresies and strung them together. It may well be doubted if he had heard of most of them before the opponents of his system charged him with them. But given two things—a certain philosophical view of God, and a humanistic deficient sense and appreciation of sin, the whole Socinian system will follow. Then read Scripture, not as a sinner in desperate need, or as one who feels that through God's grace in despite of himself he has passed from death to life, from slavery to freedom, but just as an interested thinker with a predilection for explaining everything in the very simplest way, and of course you will with comparative ease find that Scripture seems to support your intellectual scheme. Then you will delude yourself into the conviction that it is from your study of Scripture that you have derived your system. That seems to be the way in which

¹ O. Fock, *Der Socinianismus*, ii. 715 ff.

² T. Rees, *op. cit.*, Notes, 367.

³ See among many others H. Gow, *The Unitarians*, 18; A. Harnack, *Dogmengeschichte*, Eng. tr., vii. ch. 3; T. M. Lindsay, *A History of the Reformation*, ii. 475.

⁴ E.g. Gow, *op. cit.* ch. 2; Martineau in *Introd. to Bonet-Maury, Early Sources of English Unitarian Christianity*, p. xii.; H. McLachlan, *The Unitarian Movement in the Religious Life of England*, i. 1.

⁵ *Op. cit.*, Eng. tr., vii. 167.

Socinianism actually arose. As a religion it is far too exclusively intellectual. There is nothing in it to evoke emotion. It was so little emotional that its propaganda was negligible.

II. Criticism of the sacrosanct domain of Dogma had indeed begun before Luther nailed up his Theses; but the Reformation gave occasion for the letting loose in Western Europe of a bewildering mass of speculation. Apart from the great homogeneous movements in Germany and Switzerland which produced Lutherans, Zwinglians, and Calvinists, there were numerous 'sectaries,' individualists, and heretics, who are often, rather unfairly, slumped together as Anabaptists. Some for their life and even for their doctrine merit respect; many were sheer fanatics and obscurantists who were incendiaries in the State, and, as to belief, among them dragged most of the ancient heresies from the grave. A considerable number were anti-Trinitarians, some of them Sabellian, others Arian. Some of those anti-Trinitarians have been generally considered to be real precursors of Socinianism, but of very few is this really probable. Let us remember that while Socinianism is anti-Trinitarian, that is not really its most essential element. Merely to discover an anti-Trinitarian prior in time to Socinus is not necessarily to discover a father or even a factor of the Socinian movement.

Of some real interest, however, is a group composed of Ludwig Hetzer, Johannes Denck, and Sebastian Franck who, working back from a Pelagian view of man and salvation, assailed the doctrine of the Trinity.¹ But that this clear embryo of Socinianism actually exercised influence on Socinus is not proved.

The place often assigned to Servetus as a forerunner of Socinus is far more disputable. One need not repeat here the story of Servetus. Our only point is, did he or did he not exercise influence in disseminating his rejection of the doctrine of the Trinity? It is impressive that in his own day Zanchi, writing to Bullinger, asserts that he did.² Many modern writers assert, if we may use the words of one of the most distinguished of them, 'Servetus' errors spread rapidly in the soil prepared for them (by Italian scepticism and infidelity). Many were infected.'³ Yet one may still prefer to think with Harnack and Lindsay that the influence of Servetus was not very great.⁴ Servetus had in common with Socinus only anti-Trinitarianism, apart from that between the vague mystical thought of

Servetus and the crystal-clear views of Socinus the contrast is as great as can well be conceived. There is scanty evidence that the reek of Servetus infected many on whom it blew.

Socinianism is an Italian growth which probably owed little, if anything, to Dutch or German anti-Trinitarianism. Its real founders were all Italians, and with one exception (Ochino) were laymen. That circumstance may account for something. For in opposition to the Socinian and Unitarian reading of history we may suppose that Luther and Calvin took over the Christology of the Catholic Church, not because of an inexplicable failure to turn a critical eye upon this branch of Doctrine, but because as trained theologians they understood and approved of it, and in particular knew, as Socinus did not, that the Church never meant by 'Person' in the Godhead what Socinus maintained the term must mean. All this Italian group were men of real ability and, with one possible exception, (Biandrata) men of exemplary character. Outstanding are the names of Ochino (*d.* 1564), Gentilis (*d.* 1566), Biandrata (*d.* 1566), Lelio Sozini (*d.* 1562), and his nephew Fausto Sozini (*d.* 1604). Most of these were members of a literary club in Vicenza in which theological problems were discussed, and questions as to the Atonement and the Scriptural warrant for such terms as 'satisfaction' and 'Trinity' were broached. Suspected of free-thought, for which there was no room in Italy, they betook themselves across the Alps. They soon discovered that Geneva was scarcely a suitable place in which to tarry, and had to move farther afield. Lelio Sozini had met all the Reforming leaders; and to the end, although he fell under vague suspicion, his friendly relations with them were maintained. He never published anything which clearly revealed his fundamental divergences from Reformed doctrine. He corresponded much with Calvin, raising so many and so curious points on which he desired Calvin's guidance that the latter at last lost patience and bluntly told Sozini that he must 'apply elsewhere.'⁵

To his nephew Fausto, Lelio bequeathed his manuscripts; and there can be no reasonable doubt that Lelio therein expressed decidedly Socinian views. Faustus and others found a home in Poland. They sought it there partly perhaps because of Poland's political condition, but certainly because of the close connexion between Poland and Italy. To Italians at that period Poland came nearest being 'a home from home.'

Arrived in Cracow (1579), Socinus found already

¹ Kidd, *The Counter Reformation*, 193.

² G. K. Brown, *Italy and the Reformation*, 113.

³ Kidd, *op. cit.* 194. ⁴ So also H. Gow, *op. cit.* 16.

⁵ Quoted in Cunningham, *op. cit.* ii. 158; also Rees, *op. cit.* p. iii.

in existence an anti-Trinitarian anabaptist community. He never formally was admitted to its membership, but he speedily became its real leader and teacher. At his coming it was divided between Arianism and a view which approximated to Socinus's own view. Under his guidance the community gathered strength and the movement spread widely through Poland, there being at one time as many as three hundred congregations. The first draft of the Racovian Catechism was prepared by Socinus, but he did not live to see its publication.¹

For a century Socinianism was tolerated in Poland, but in a twenty years' struggle (1638-58) the Jesuits contrived to secure its total obliteration. They fared better in Transylvania, where the original founder was the popular physician, Biandrata. Next in influence stood Francis Davidis (1510-79). The two became estranged on the question as to the adoration and invocation of Christ, which Davidis held to be improper. It is an ugly story how Biandrata hounded Davidis, now old and infirm, to his death in prison.² The adherents of the view of Davidis were more or less persecuted. In 1638 was effected the *Complanatio Deesina*, at which the Socinians presented a united front, and obtained from the Diet the ratification of their place as one of the recognized religions of the country. This Transylvanian Unitarian Church has maintained a continuous history to the present day. Its members are one of the 'minorities' guaranteed freedom under the Treaty of Trianon; there has been some concern as to how the 'minorities' are faring under Rumanian government.

As the eighteenth century advanced Socinianism, properly so-called, was seriously modified towards modern Unitarianism. The old supernaturalism disappeared under the influence of German rationalism. Miracles went, and the arguments for Christ's divinity attested by His birth, miracles, and resurrection. Rationalism and the birth of the science of Biblical Criticism changed the view of Scripture as the sole, sufficient, and perspicuous Rule of Faith. 'Right reason' alone was left.³ We are no more here concerned to trace the history of modern Unitarianism than in an article on Calvinism we should think it necessary to recount the more recent history of the Church of Scotland. Unitarianism may be regarded as the lineal descendant of Socinianism; but in Socinianism the modern Unitarian has only an historical interest.

III. The Socinian churches were badly placed for exercising a widespread influence, Poland and

Transylvania lying off the highways. Nor were the Socinians—the same is true of modern Unitarians—given to propagandism. Their writings circulated with great difficulty, being banned in many countries. Yet their schools were in deservedly high repute, and through them Socinian influence was probably disseminated. Fleeing from persecution in Poland some Socinians sought refuge in Holland and some in England. In Holland they seem to have merged themselves with the Armenians; and it is arguable that, in some cases at least, Arminianism is marked by Socinian influence.⁴

In England Socinianism may have been an inponderable factor in inducing the Latitudinarianism of the seventeenth century, although Arianism and Arminianism are much more important. Socinianism undoubtedly was part of the occasion of the notable Trinitarian controversy which, beginning in 1689, extended into the eighteenth century.⁵

Among the English Presbyterians whose non-conforming clergy were 'outed' after the Restoration (1660), English Unitarianism took its rise and made a large conquest, many of the congregations becoming unitarian. To what extent this was due to direct Socinian influence is obscure. It is next to impossible to believe otherwise than that some degree of that influence was at work, but to bring it to clear light seems impossible. What is clear is that a desire for freedom from Confessional bondage gradually led the Presbyterians to that Unitarianism which in England, and transplanted to New England, can show a brilliant galaxy.⁶ To deal with that would lead us where we have declined to go, into the history of modern Unitarianism.

As to Scotland, in the eighteenth century 'Evangelicals' frequently charged some ministers of the Church of Scotland with 'Socinianism.' No great weight is to be attached to the charge. Preaching that was not 'hot gospel,' that laid stress on 'cauld morality' and human duty, was labelled as 'Socinian,' as also was the emphasizing of the real humanity of Christ. Of real Socinianism there is no clear evidence.

German rationalism did not obviously owe much, if anything, to Socinianism. On the contrary, it exercised a profound influence on Socinianism. Socinianism has several merits. First, it led the way towards a scientific exegesis. Its professed principles of exegesis are admirable, and admirable are some actual examples (alongside much that is bad) in the Racovian Catechism. By its insistence that the exegete must clear his eyes of dogmatic

¹ Rees, *op. cit.* Intro.

² *Ibid.* Intro.

³ McLachlan, *op. cit.* ch. I.

⁴ G. P. Fisher, *History of Christian Doctrine*, 342.

⁵ *Ibid.* 362 ff.

⁶ Gow, *op. cit.* 51.

pre-suppositions, it did real service to a better study of Scripture. It warned all churches against finding proofs of a doctrine in texts that, looked at candidly, have really no bearing on the subject.

Second, there is something admirable in its ultra-Protestant claim for the rights of the individual thinker—a claim which the authoritarian Lutheran or Calvinistic churches virtually denied. It threw off the burden of the past to the extent of pouring out the baby with the bath-water; but nearly all modern evangelical churches have more or less emancipated themselves from arid dogmatic rigidity. That Confessions of Faith while venerable are not sacrosanct, is the all but universal present-day opinion.

Third, in setting religion against a moral rather than a metaphysical background, Socinians pointed the way to modern preaching.

Fourth, there is an element of real value in its conviction that the gospel is some simple thing which can and ought to be expressed, not with unintelligible paradox, but with clarity. There is paradox in Christianity, and there are deep mysteries; and it is a weakness of Socinianism—still more of Unitarianism—that little mystery is left. Yet surely the prime object of a preacher is to *persuade*, and for that it is clarity and reasonableness that are effective.

Such praiseworthy features, however, go no great distance towards balancing the demerit. With the dogmas the Christian religion all but went too. 'Guilt and repentance, faith and Grace were retained in attenuated form, only by a happy lack of logical thoroughness, because they were in the New Testament.'¹

¹ Harnack, *op. cit.* vii. 167.

Entre Nous.

The Church Controversy in Germany.

Professor Anders Nygren has given a clear account of the position of the Evangelical Church in the Third Empire, and this has been translated by the Rev. G. C. Richards, D.D. (S.C.M.; 2s. 6d. net). It possesses increased interest and value because it is written by a Swedish theologian, the distinguished author of a noted book, 'Agape and Eros.' The authorship shows that the surprise, anxiety, and indignation felt in the English-speaking world regarding the ecclesiastical situation in Germany is shared in the Scandinavian countries, and that the apologists for the 'German Christian' régime are not entitled to appeal as they do to themselves as faithful exponents of the teaching of Luther. The author feels strongly and writes severely, but the facts he adduces fully justify his judgment.

In ch. i. he describes the *fourteen years of shame and dishonour* through which Germany was made to pass after defeat as an explanation of the present mentality of the nation which so eagerly welcomed, and so quietly endures the Nazi Revolution as a resurrection to new life and fresh hope. He refers especially, and with justified anger, to the confession of war-guilt extorted from the vanquished by the victors, and the effect it has had on the temper of the nation. One fact he omits. If there was no political repudiation of that act, the Christian churches were not quiescent. The Continuation Committee of the Stockholm Conference in 1928 took up the question. I was chairman of the Com-

mittee which with great toil and trouble prepared a declaration on the question, which the German delegates accepted with relief and gratitude as making possible their continuance in fellowship and work with the representatives of the victor nations. It is well, however, to be reminded that the Allies by their treatment of Germany have been largely responsible for this outbreak of fanatical nationalism; our country in less degree than France, but in the degree in which we did not use our influence sufficiently to restrain French policy.

The second chapter gives the characteristics of the *new Germany*; the principle of *Gleichschaltung* (conformity), the military discipline, the racial prejudice, the intolerance of differences, the propaganda for national socialism. 'Under such circumstances it is clear that the new Total State has an interest in interfering with and regulating the internal affairs of the Church, an interest which is different from that of any earlier State with more limited aims.' It is on this political background that the controversy in the Church must be regarded.

In the third chapter the *first phase of the Church's controversy* is sketched. About the unification of the twenty-eight territorial churches in one 'Reich' church under one 'Reich'-Bishop there was no difficulty. The complications began, not with 'a tug-of-war between State and Church,' 'for religious freedom had been promised, but with the determination of a specially active group inside the Church . . . with the help of the State to conquer the Church, that is to take the lead in it.' The

'German Christians' claimed that the Reich-Bishop should belong to their party; they refused to acknowledge the leader—Friedrich von Bodelschwingh—who was first nominated, and had found general acceptance, and they insisted on the appointment of Army-Chaplain L. Müller, the Chancellor's confidential man. The intervention of the State came when Rust, the Prussian Minister of Education appointed a State commissary Jaeger, to bring order into the Church. This compelled von Bodelschwingh to resign. It is impossible to follow in detail the course of fraud, falsehood, and farce by which this German Christian party secured Müller's appointment, which was confirmed by the State, and through him began to subjugate the Church to this policy.

Chapter iv. paints a vivid picture of *German Christians of the Faith Movement*. A definition of the title by one of the party is quoted. 'We believe in the future of Germany; it is not a thing which can exactly be proved, it is something irrational, it is a matter of faith; that is why it is called the "Faith Movement"; but there is the additional point that we are Christians, and our Christian faith is in no way touched by the other.' The policy of the party shows, however, that the adjective determines the content of the noun more than the noun the character of the adjective. It is not the universal Christianity, but a German type which is advocated, a 'heroic piety.' Four categories are distinguished in this group. (1) The care of the movement, its whole-hearted supporters; (2) those who joined it to influence it from within; (3) 'those who joined it for fear of losing their offices'; (4) 'such as regarded themselves as compelled to join the Faith Movement in order to continue performing their functions.' The better side of the Movement is thus expressed: 'The positive object, which is ever present to the minds of German Christians, is that the wave of national rapture which is overflowing Germany may also be guided into the Church and bring about the religious reformation.' But this good intention has often the bad result that 'the swastika displaces the Cross as the sign to lead to victory.' This is shown in the support given to the Aryan paragraph, the exclusion of even Hebrew Christians from the Church.

From this party the author in ch. v. passes to give a sympathetic account of the *Opposition in the Church*. Not opposed to the Hitler rule politically, this party is resenting and resisting the attempt of the German Christians forcibly to get control of the Church, and to subordinate it to political ends. They recognize that the gospel and the

Reformation confessions are in peril. Probably a majority of the believing people are with them. *The Third Confession*, described in ch. vi., is a neo-paganism, opposed to and seeking in its more aggressive forms to supplant Christianity. This German Faith Movement is a religion of the blood or race. Its leaders are Hauer, Bergmann, Wirth, and Count Revenlaw. Patriotism or Racism is the religion. In ch. vii. it is shown that the German churches are at the *Parting of the Ways*—their Christian confession and their National Social Policy for the Church; and the Reich-Bishop's wavering course—sometimes concessions and sometimes repressions—shows the impossibility of this attempt to serve God and Caesar. He appears as a weak man trying to play the part of a strong man.

The Fatal Hour for the Opposition, recorded in ch. viii., was the interview with Hitler of the Reich-Bishop and seven representatives of each party, when an incautious utterance of Niemöller, overheard on the telephone, excited the Fürst's wrath, so that he dismissed the churchmen with the command to make peace or to forfeit any recognition from the State. At a subsequent meeting by what must be described as a trick, Müller succeeded in making it appear that the bishops had bowed to his authority as absolute, he used the position so won to try to suppress the opposition entirely. But as ch. ix. shows, *Confessional Synods* met in different parts of the country, and despite interference by the secret State police, gave voice to their objections to his rule and so became a rallying-point for the opposition. The appointment of Jaeger, a civil servant, to be the law member of the ruling ministry in the Church led to still more violent methods of repression. The bishops of Württemberg and Bavaria were deposed, but were assured of the support of the believing people. The Synod of Barmen (May 24th to 31st) defined the aims of the opposition: (1) the combination of all the scattered confessional groups; (2) a uniform spiritual leadership; (3) the formation of theological and practical lines for the continued activity of the 'confessing Church.'

The last chapter seeks to answer the question, *What is the Controversy about?* First of all, the author states what in his judgment it is not. (1) It is not a personal question. (2) Nor is it a question of law and justice in the first instance. (3) Nor does the struggle concern questions of organization. (4) Nor is it fighting for fighting's sake. (5) Nor is it a disguised reaction against the National-Socialist State. (6) Nor is it a fight for the liberal ideal of freedom. Some of these statements need

some qualification as some of the questions come in as minor issues. The answer the author gives is: 'It is about Christianity itself, its being or not-being,' since the tendency in the German Christian position is to the absorption of their Christian profession in their political activities, and the intention of some of their allies in the struggle is definitely the abandonment of Christianity. The author ends on this hopeful note: 'Just when Christian faith is robbed of every support and protection, one receives more than at any other time a lively impression that it is a supernatural power which gives a supernatural joy and tranquillity—"In earthly distress a heavenly courage."' The Postscript as well as the Introduction deals with more recent events. The author's judgment, which is that of the churches outside of Germany, is that 'the present government of the Christian Church has betrayed Christianity to "the powers of this world."' As this is being written 'the powers of this world' seem to be withholding the reward of the betrayal.

This brief summary may serve as an indication of the contents and spirit of the book. We know no other book which contains in so small a space a clearer or fuller account of a situation which must be of interest to all Christians and even lovers of liberty. The same conflict may emerge wherever the idea of the 'totalitarian' State asserts itself consistently; and it is a good omen that, when all other opposition was suppressed, the Christian Church has by fidelity to conscience forced so seemingly omnipotent a State as that of Germany to abandon the struggle. It is not improbable that the expressed sympathy of the Christian churches of other lands has influenced the policy of the leader of Nazi Germany.

A. E. GARVIE.

London.

Dr. Schweitzer on War and Peace.

Dr. Albert Schweitzer delivered the Hibbert Lectures this autumn. He had large audiences both in London and Oxford. He spoke in German, and was interpreted by Mrs. C. E. B. Russell. In the course of the lectures he dealt with war and peace.

"Is religion a force in the spiritual life of our age?" I answer, in your name and mine, "No!"

There is still religion in the world; there is much religion in our Church; there are many pious people among us. Christianity can still point to works of love and social works of which it can be proud. There is a longing for religion among many who no longer belong to the Churches. I rejoice to concede this to myself and you. And yet we must

hold fast to the fact that religion is not a force. The proof? The War.

Religion was powerless to resist the spirit through which we entered the War. It was overcome by this spirit. It could bring no force against the ideals of inhumanity and unreasonableness which originated the War, and when war had broken out, religion capitulated. It became mobilized. It had to join in helping to keep up the courage of the peoples. To give each people courage to go on fighting, one had to explain that they were fighting for their existence and for the spiritual treasures of humanity. Religion helped to give this conviction. It was a necessity. It is easy to understand. It remains true, however, that in the War religion lost its purity, and lost its authority. It joined forces with the spirit of the world. The one victim of defeat was religion. And that religion was defeated is apparent in our time. For it lifts up its voice, but only to protest. It cannot command. The spirit of the age does not listen. It goes its own way.

How did it come about that ethical ideals could not oppose the inhuman ideals of the War? It was due to the spirit of practical realism. I place at opposite extremes the spirit of idealism and the spirit of realism. The spirit of idealism means that men and women of the period arrive at ethical ideals through thinking, and that these ideals are so powerful that men say: We will use them to control reality. We will transform reality in accordance with these ideals. The spirit of idealism desires to have power over the spirit of realism. The spirit of practical realism, however, holds it false to apply ideals to what is happening. The spirit of realism has not power over reality. If a generation lives with these ideas, it is subject to reality. This is the tragedy which is being enacted in our age. For what is characteristic of our age is that we no longer really believe in social or spiritual progress, but face reality powerless.

The religion of our age gives the same impression as an African river in the dry season—a great river bed, sand-banks, and between, a small stream which seeks its way. One tries to imagine that a river once filled that bed—that there were no sand-banks but that the river flowed majestically on its way; and that it will some day be like that again. Yes, you say, is it possible that once a river filled its bed? Was there a time when ethical religion was a force in the spiritual life of the time? Yes, in the eighteenth century. Then ethical religion and thinking formed one unity. Thinking was religious, and religion was a thinking religion.

Because it was conditioned by ethical religious ideas, the thinking of that period undertook to represent reality to itself as it should be. It possessed ethical ideals in accordance with which it transformed reality.

And as a matter of fact, because it was filled with ideals of this kind, it had power over reality. It undertook a great work of reform. It waged war against superstition and ignorance. It obtained recognition for humanity in the eyes of the law. Torture was abolished, first in Prussia in the year 1740 through a Cabinet Order of Frederick the Great. It was demanded of the individual that he should place himself at the service of the community. English emigrants formulated in America for the first time the Rights of Man. The idea of humanity began to gain in significance. People dared to grasp the thought that lasting peace must reign on earth. Kant wrote a book on Everlasting Peace (1795), and in it represented the thought that even Politics must submit to the principles of Ethics. Finally, an achievement which the spirit of the eighteenth century brought about in the nineteenth century was the abolition of slavery.

The religious-ethical spirit of the eighteenth century desired then to make the Kingdom of God a reality on earth.

Then in the nineteenth century the spirit of realism rose against this spirit of idealism. The first personality in which it was realized was Napoleon I. The first thinker in whom it announced itself was the German philosopher Hegel. Men have not, Hegel maintained, to transform reality in order to bring it into accord with ideals devised by thinking. Progress takes place automatically in the natural course of events. The passions of ruling personalities and of peoples in some way or other are in the service of progress—even war is. The view that ethical idealism is a form of sentimentality with which nothing can be done in the world of reality, began with Hegel. He was first to formulate the theory of rationalism. He wrote: "What is reasonable is real, and what is real is reasonable." On the night of June 25, 1820, when that sentence was written, our age began, the age which moved on to the World War and which perhaps some day will end civilization!

Hegel dares to say that everything serves progress. The passions of rulers and of peoples—all are the servants of progress. One can only say that Hegel did not know the passions of people as we know them, or he would not have dared to write that!

One truth stands firm. All that happens in world history rests on something spiritual. If the spiritual

is strong, it creates world history. If it is weak, it suffers world history. The question is, shall we make world history or only suffer it passively? Will our thinking again become ethical-religious? Shall we again win ideals that will have power over reality? . . .

There is a development in which the circle of ethics always grows wider, and ethics becomes more profound; and this development goes on from primitive times until to-day. It often stops—hindered by the absence of thought among men—I dare to say through that absence of thought which characterizes thought! But yet the development goes on to its end. The circle described by ethics is always widening. Primitive man has only duties towards his nearest relations. All other living beings are to him only things: he ill-treats them and kills them, without compunction. Then the circle widens to the tribe, to the people, and grows ever wider until at last man realizes his ethical association with the whole of humanity. This represents an enormous act of thinking.

Take Plato and Aristotle. Their ethic is narrow-hearted. They were only occupied with their fellow-citizens. Slaves and foreigners did not concern them. Then with Stoicism the circle begins to widen. That was the greatest manifestation of Greek thought (forgive me this heresy!). Then in Seneca, Epictetus, Marcus Aurelius, the idea suddenly crops up that ethics is concerned with all humanity. Thought arrives at that intuitive knowledge which you find already in the Prophets of Israel and which is explained by Jesus.

Now ethics thinks the circle is wide enough. But no! The force that causes the circle to enlarge enlarges it further. Slowly in our European thought comes the notion that ethics has not only to do with mankind but with the animal creation as well. This begins with St. Francis of Assisi.

The explanation which only applies to man must be given up. Then we shall arrive at saying that ethics is reverence for *all* life.

A definition of ethics: That it is good to maintain life and further life. That it is bad to damage and destroy life. However much it struggles against it, ethics arrives at the religion of Jesus. It must recognize that it can discover no other relationship, no other beings as full of sense, as the relationship of love.

Ethics is the maintaining of life at the highest point of development—of my own life and of other life, in devoting myself to it in help and love, and both these things are connected.

And this ethic—profound, universal, has the significance of a religion. It *is* religion.

To-day there is an absence of thinking which is characterized by a contempt for life. We waged war for questions which, through reason, might have been solved. No one won. The War killed millions of men, brought suffering to millions of men, and brought suffering and death to millions of innocent animals. Why? Because we did not possess the highest reasonableness of reverence for life. And, because we do not yet possess this, every people is afraid of every other, and each causes fear to the others. We are mentally afflicted one for another because we are lacking in reasonableness. There is no other remedy than reverence for life, and at that we must arrive.

Thinking has not given us that, but thinking is preparing it—in Natural Science, which allows us to know the inner nature of being; and in ethics, which is developing in a direction by which it reaches its conclusion in reverence for life.

Reverence for life dwells within our thought. We only have to go deep enough through that absence of thought until we come to this profound ethic which is already a religion.

We wander in darkness now, but one with another we all have the conviction that we are advancing to the light; that again a time will come when religion and ethical thinking will unite. This we will believe with hope, and work for, maintaining the belief that if we make active in our own lives ethical ideals, then the time will come when peoples will do the same. Let us look out towards the light and comfort ourselves in reflecting what thinking is preparing for us.

'In the Steps of the Master.'

'Describe a journey to the Holy Land and an impression of Jerusalem. I visit the Holy Sepulchre, the Mount of Olives, and the Garden of Gethsemane.' Who, reading this opening to *In the Steps of the Master* (Rich & Cowan; 7s. 6d. net), could refrain from travelling in the good company of Mr. H. V. Morton as he journeys through Palestine and Trans-Jordania. Mr. Morton's reputation for vivid description and power of conveying atmosphere will be enhanced by this volume. Listen to his description of the road to Bethlehem.

'The sun was a hot lid over it. The snapping of grasshoppers in the olive groves was a steady rhythm in the heat. The road was white with the dust of powdered limestone, a floury dust which the heels of the donkeys kicked up in clouds; but the soft feet of the camels hardly moved it, as they passed silent as shadows. White stone walls lay on either side, and behind them the stony terraces,

planted with olive trees, lifted themselves in sharp white ridges against the darkness of the sky. . . . The heat was a nervous tension enclosing the world. All sounds were an invasion, except that of the grasshoppers, which was the palpitating voice of the heat . . . and the white road led on under the sun.'

Is much of the local colour familiar? Yes. But none the less Biblical students will enjoy Mr. Morton. Let us quote him on 'Wateredst it with thy foot':

'While I was climbing the steep hill to the Russian church (at Ain tarem), I stopped to watch a gardener at work. His land was watered by a series of little channels cut in the soil and dammed by a stopping of earth at various strategical points. Whenever he wanted to irrigate a new portion of garden, he simply lifted his bare foot and kicked away the earth at some point, so that the water rushed forward into new places. In this act I recognized the description in Deuteronomy of Egypt as a land "where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs."'

'And when they were come into the house they saw the young Child.'

'There are a number of old houses in Bethlehem built over caves in the limestone rock. These caves are exactly the same as the sacred grotto under the high altar of the Church of the Nativity, and they are probably as ancient. No one who has seen these houses can doubt that Jesus was born in one of them, and not in the stable of European tradition.

'I suppose the idea that Christ was born in a stable was suggested by St. Luke's use of the word "manger." To the Western mind this word presupposes a stable or a barn, or some outbuilding separate from the house and used as a shelter for animals. But there is nothing in St. Luke to justify this.

'These primitive houses in Bethlehem gave me an entirely new idea of the scene of the Nativity. They are one-room houses built over caves. Whether these caves are natural or artificial I do not know: they are level with the road, but the room above them is reached by a flight of stone steps, perhaps fifteen or twenty. The caves are used to this day as stables for the animals, which enter from the road level. There are, in most of them, a stone trough, or manger, cut from the rock, and iron rings to which the animals are tied during the night. The family occupy the upper chamber, separated only by the thickness of the rock floor from the cave in which the animals sleep.

'Now, if Joseph and Mary had visited the "inn" at Bethlehem and found it full, there would have been no stable for them to go to, because the "inns," or *khans*, in the time of Christ were merely open spaces surrounded by a high wall and a colonnade under whose arches were rooms for the travellers. The animals were not stabled in the European sense, but were gathered together in the centre of the enclosure. The Greek word *katalyma* used by St. Luke, and translated as "inn," would be more exactly rendered as "guest-chamber." Therefore, I believe we must imagine the Nativity to have taken place in one of these old cave-houses of Bethlehem. The guest-chamber, or upper room, which it was the Jewish custom to offer to travelling Jews, was evidently already occupied, and therefore the host did his best by offering to the Holy Family shelter of the downstairs room, or cave. It is interesting in this connexion to remember that the earliest tradition in the Church was that Jesus was born not in a stable or in an inn, but in a cave. Justin Martyr, who was born about 100 A.D., repeats a tradition current in his time that, as Joseph had no place in which to lodge in Bethlehem, he discovered a cave near by. But even before Justin's time it seems that the cave below the Church of the Nativity was venerated as the scene of Christ's birth. It is not unreasonable to assume that the caverns below this church were once above ground, and formed the bottom storeys, or basements, of inhabited houses. One of the houses which I visited might have remained unchanged since the time of Christ. The man was attending to the animals, two donkeys and a foal, which were tied up to the rock in the cave. In the room above the woman was sifting some small grain, like millet, through a sieve. From time to time she talked to her husband as he busied himself in the room beneath.' ¹

Christmas.

Messrs. Longmans have published a charming little book with the title *The Spirit of Christmas* (3s. 6d. net). The author is the Rev. J. Alick Bouquet, and he writes of 'Christmas Communion,' 'The Story of the Christmas Crib,' 'The Crib and the Cross,' the Salutations and other Christmas subjects. He ends with the story of the Christmas Crib as a French writer has pictured it.

'In his delicate and fanciful mood he shows us all the animals, birds, and creeping things from all parts of the world coming to adore the Holy Child.

'One after another, they enter the stable and

¹ H. V. Morton, *In the Steps of the Master*, 124 f.

pass before the Crib. The tiny beetles, the worms, the spiders, the wild beasts, one and all pay their homage. The lion, who is nervously self-conscious because of his fiery reputation, is reassured by a smile from Our Lady. The elephant waves his trunk like a censor. Many miracles happen. The hare goes slowly, the tortoise puts on his pace, the hippopotamus is able to make a graceful genuflection, the parrots hold their tongues. The giraffe, alas, cannot get through the door, but he spreads his long legs as best he can outside the entry. He did what he could: and all the creatures accept the will for the deed. Several very small insects, who lived the other side of the world, had started on their way, but their tiny legs took an hour or so to go a few yards. They, poor little fellows, had attempted the impossible. Nevertheless, they had started: nay, more, they had attempted the impossible. What more can any man do?

'These are some of the things which the writer of the story saw as he contemplated the Christmas Crib. You will understand the meaning. It is to teach us that the Stable of Bethlehem has an ever wide-open Door. Even the snakes crept in with the rest. Jesus came to save us all, rich and poor, wise and simple, small and great, wild and tame, saints and poor sinners.

'The Holy Child asks you to join the throng. He is ready to welcome and embrace you, the Blessed Mother will smile upon you. Perhaps you feel like the giraffe—too big, or is it too important?—to enter. Perhaps, like the tiny insects, you feel feeble and insignificant. You imagine that you are not wanted, that you will not be missed, that you could never get to the end of the journey.

'The story is meant to encourage you to cheer up and try. In the New Year you will find Happiness if you persevere and try to find the Holy Child in the poor, the outcast, the lonely, the sorrowful, the weak, in little children, and in all those "in whom He continues His life of lowliness upon earth."

'My song is done, I must be gone,
I can stay no longer here;
God bless you all, both great and small,
And send you a Joyful New Year.'

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